

*A New*  
**Introduction**  
*to a devout Life:*

LEADING  
*To the way of Eternitie*



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Bishop of GENEVA.

CHRISTVS;  
*Via, Veritas, Vita.*

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# A DEDICATORIE

*Prayer of the Anthour.*

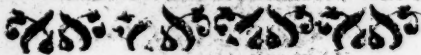


Sweet Iesu, my Lord,  
my Saviour, and my  
God : behold heere  
prostrate before thy Diuine  
Maiestie, I entitle and conse-  
crate this Writing vnto thy  
glory; giue spirit and life vnto  
these lines, by thy heauenlie  
blessing, that those soules for  
whom I wrot them, may in  
reading these words, receiue  
the sacred inspirations which  
I wish them : and particular-  
ly may be moued to implore  
thy diuine mercy for me; that  
shewing vnto other the way  
of deuotion in this world, I

become not a reprobate my  
selfe in the world to come;  
but together with all the de-  
uout soules, who shall profite  
by this labour of mine, I may  
ioyfully sing that triumphant  
song of the blessed Saints in  
Heauen, which amidst the  
dangers of this mortall life, I  
pronounce from my heart, as  
a testimony of my faith and fi-  
delitie; Life and glory to my  
Lord and Sauour Iesus; euen  
so sweet Iesu, liue and reigne  
graciously and gloriously  
in our soules for euer  
and euer. A-

*men.*

MY

  
MY DEERE READER,

I beseech thee to reade this Preface  
for thy satisfaction and mine.

I. **T**HE *Paynim* Historians  
report of a mayden cal-  
led Glycera, greatly  
delighted in making of nose-  
gayes. who could so fitly & pro-  
perly vary and change the dispo-  
sition & mingling of the sweet  
flowers in her posies, that with  
the selfe same flowers, she would  
frame many diuers kindes of  
nose-gayes: insomuch that the  
Painter Pausias came short of  
his cunning, struiuing as it were,  
by emulation, to expresse the va-  
rietic of her flower-workes: for  
hee could not change his colours

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## The Preface.

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into so many fashions in his pictures, but Glycera would finde more by a new manner of placing of her flowers in her nose-gaies. Euen so doth the Holy Ghost dispose and order with interchangeable varietie the instructions of deuotion which hee giueth by the tongues and pens of his seruants: that the doctrine which they teach, being one and the self same, the discourse notwithstanding which they make, and in which they deliuer his doctrine, do much differ, according to the diuersity of methods & fashions (that I may so say) in which they bee couched and composed. I cannot therefore, neither ought I, or would I in any sort write in this Introduction, any thing but that  
which

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which hath been already published by our learned predecessors, concerning this matter; they be the selfe-same flowers that I present vnto thee (gentle reader) which diuers before me haue offered vnto thy view: but the nose-gay which I haue framed of them, is of a different fashio[n] from theirs, as being handled in another forme, and wrought after another manner.

2 Those that haue treated of deuotion before me, haue almost all attended onely to the instruction of persons altogether retired from worldly conuersation; or at least haue taught a forme of deuotion, which properly and principally directeth and tendeth to that retired state of life.

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But my intention is particularly  
& principally to instruct such as  
live in cities and townes, busied  
with the affaires of their hous-  
hold, or forced by their place and  
calling to follow their Princes  
court such as by the obligation of  
their estate, are bound to take a  
common course of life in outward  
shew, and exterior proceeding;  
which kinde of persons for the  
most part of them under colour of  
a seeming, or pretended impossi-  
bilitie, will not so much as once  
thinke upon the undertaking of  
a deuout life: perswading them-  
selves, that as no beast (if wee  
may beleue the Naturalists)  
dare tast of the seed of the hearb  
called Palma Christi; so no man  
ought to endenour to obtaine the  
palme

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palme of Christian pietie, so long  
as he lurch in the presse of tem-  
porall occupations. To these men  
doe I demonstrate: That as the  
mother Pearles doe live in the  
sea, not taking one drop of salt-  
water into their shelles: and to-  
ward the Chelidonian Islands  
there bee fountaines of sweete  
water in the midst of the brack-  
ish sea, and a small kinde of fée  
called Pyraustes, borne and bred  
in hot burning Ouens, and fur-  
naces, flies in flames, without  
scorching her wings: so a vigo-  
rous and constant heart may live  
in the world, and yet not partici-  
pate of the vaine humors of the  
world; may find out fresh springs  
of sweete deuotion, in the midst  
of the brinish waters of tem-



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poral affaires; & may fly without harm among the flames of earthly occupations, & yet not burne, nor fear the wings of holy desires which lift vp a deuout soule to heauen, although the body necessarily tread vpo earthen mould. True it is indeed, this is a thing of some difficulty: but therefore would I desire that many men would employ their eares in the ataining of so high a thing with more zeale then ordinarily they do, & they should find it not so vneasie as they imagine it. My selfe haue induoured by this worke to contribute somthing of mine owncost, toward the helping of such as with a neble hart will vndertake this enterprize.

3 Yet notwithstanding this present

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ſet deſire of mine, it was neither by mine owne choyce or liking, that this introduction came to the view of the world, but at the request of one, who deſired to attaine to ſome perfection herein.

4 Wherefore, that it might be more acceptable, I have took a review of it, enterlacing many things in diuers places, and further adioyning ſome aduices and inſtructions fit for the purpoſe which before I ſayd that I intend: and all this haue I done, hauing almoſt no leaſure at al to ſpare. For which cauſe looke here for no exact or curious diſcourſes, but onely a plaine heape of good aduertifements, ſimply and nakedly ſet downe and declared in eaſie and intelligible words: at  
leaſt

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leastwise I desired so to do. As for the adorning of the stile & language, I could not so much as thinke of it, as hauing other things enough to doe.

5 All my words throughtout the book, are adressed to Philotheus. For my intention beeing to reduce to the common good many soules, that which I had first writ for one onely: I think I may fitly vse that name which is common to all such, which wil be deuout & diligent in Gods seruice: for Philotheus is as much to say as a lover of God.

6 Therefore in all the Treatise, lying before my consideration, a soule w<sup>ch</sup> by exercise of deuotion aspirerh to the loue of God: I haue diuided this introduction into  
fines

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five parts: in the first I endeavour by persuasions & peculiar exercises to allure and win the will of my Philotheus to an entire and firme resolution of living well: which he maketh at length after a generall confession, with a round and sound protestation seconded by the receiuing of the holy communion, in which giuing up his soule vnto his Saviour, he receiues his Saviour into his soule, and so entreteth happily into the retreat and closet of his heavenly loze. That done, to lead him further on, I shew him two special means how to unite himselfe more & more euery day vnto his diuine maicsty: the one, the vse of the Sacrament, by which our good God commeth vnto vs:  
the

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the other the exercise of prayer, whereby hee draweth vs vnto himselfe: & in this I spend the second part. In the third I set before his eyes how he may exercise himselfe in such vertues as be fit & conuenient for his profit and aduancement: in which yet I onely busie my pen, in laying together some particular aduices which I thought he could hardly haue had of another, or found out of himselfe. In the fourth part, I discover the ambushmets & lurking dens of his enemies, shewing him how he may escape their snares, & deliuer himselfe from their enticements, that so he may go forward without hinderance in his worthy enterprize. In the fift and last part, I teach him to with-

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*withdraw himselfe from other ordinary exercises to the cabinet of his soule, to refresh his weary deuotion, & renew his holy purposes, taking breath as it were, and repairing his forces, that he may afterward couragiously get ground, & aduance himselfe in his iournie to deuotion.*

*7 Well doe I see in this curious age of ours, that many will say, it appertaineth to religious vovaries to undertake the particular guidance of soules vnto this singular exercise of piety, which requires more leasure then a Bishop can wel spare, charged with a Dyocesse so heauie as mine is, that these deuout instructiōs too much distract the vnderstanding which should be employed in affaires*

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fares of greater importance. But as for me, to speak what I think, I say (deere reaaer) with great S. Denis, that it apertaineth principally to Bishops to conduct the soules comitted to their charge, vnto perfection: since their rank & order is supreme among spiritual men; so that their lesure can not bee better spent then about such businesse. The ancient Bishops and Fathers of the Church, were at least as much affectioned to their charge, as we, yet letted they not for al that, to vndertake the particular care of guiding many soules, which singularly had recourse vnto their assistance, as it appeareth by their epistles. And herein they imitated the Apostles themselves, who in the midst of  
the

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the generall haruest of all the world, gathered notwithstanding many times with peculiar care and affection, certaine notable scattered eares of corne; not onely contented to tye the whole sheaves of wheate, but also not disdaining euen to gleane, as they say, where they perceiued any remarkable soule, that in particular offered it selfe to their care. Who knoweth not that Timotheus, Philemon, Onesimus, Thecla, and Appia, were the deere children of the great S. Paul? as S. Marke and S. Petronilla of S. Peter. S. Petronilla, I say, who (as Baronius learnedly proueth) was not the naturall daughter, but onely the ghostly childe of S. Peter.

And



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*And S. Iohn the beloued Disciple of our Lord, writeth hee not one of his Canonically Epistles vnto a deuout Lady, whom for her piety he calleth Electa, the elect and chosen Lady?*

8 *It is a painful charge I cōfesse, to take the particular care of soules, & conduct thẽ in such singular manner in the way of perfection; but as painful as it is, it bringeth withall excessive cōfort: much like vnto the painful toile of thrifty husbandmen in time of haruest & vintage, who are neuer more merry, then whẽ their hands are most full of such labours. It is a burden which recreateth & reuiueth the heart of him that is lodẽ with it, through the aboundāce of delight which  
floweth*

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floweth from it: as the bundles of Cinnamō with sweet & recreative odour, comforteth those that carry them through the boyling sands of Arabia. They report of the Tygre, that hauing recovered one of her whelps which the crafty hunts-man leaueth in the way to busy her withal while he carries away the rest of the litter, she takes it vp presently, bee it neuer so great, & finds her selfe neuer a whit the heavier or slower, but rather lighter & swifter in her course, natural loue as it were lightning her with her very load. How much more willingly then wil a fatherly heart take vpon him the charge of a soule, which he finds all melting with the desire of holy perfectiō?  
why

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why should he not most carefully  
bear such a soule in his bosom (as  
I may say) like as a louing mother  
doth her little child, being neuer  
weary of carrying the buræ which  
she loueth so entirely? But it must  
be indeede a fatherly heart, that  
undertakes so toilesome a taske :  
& for that cause the Apostles &  
Apostolike men, do call their dis-  
ciples, not onely their children,  
but with a terme of more tender  
affection, their little children.

9 To conclude (gentle Reader)  
I confesse that I write of Denu-  
tion, being my selfe without de-  
uotion, yet truely not without an  
earnest desire of attaining there-  
unto. And this very desire is that  
which hath giuen mee courage to  
undertake to instruct thee in the  
way

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way to Deuotion . For, as a great learned man said, it is a good meanes to become learned, for a man to studie hard: a better, to heare a learned maister: but the best of all to teach another. And it often commeth to passe (sayth Saint Augustine writing to the deuout Florentine) That the office of Distributing vnto others, serueth vs as a merit to receiue the same thinges our selues: and the office of teaching, becommeth a foundation of Learning. The great Alexander caused his louelie Compaspe to bee pictured by the Pencill of the famous APOLLINIS: who forced by often reflexion to cōtemple wishfully Compaspes perfection,  
as

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## The Preface.

as he drew the lineaments of her faire body vpon his table, so imprinted he withal the loue of her beautie in his heart. and became so passionately enamored of her, that Alexander perceiving it, & pitying his case, gave him her in marriage, depriving himself for his sake, of the deereſt loue hee had; ſhewing herein the greatnes of his hart more plainly, then by any bloody victorie ouer a puiffant enemy. I perſwade my ſelf that it is the will of God, that I ſhould procure in the beſt colours that I am able, to paint the forms of beautifull vertues vpon the hearts of thoſe which are committed to my charge, and eſpecially the beautifull vertue of Deuotio, moſt amiable & acceptable to his diuine

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diuine eies. And I undertake the  
office willingly, as wel to obey, &  
perform my autie, as for the hope  
I haue, that engrauing this loue-  
ly vertue in the mindes of other  
men, my own perhaps may whol-  
ly be enamoured of the sweetnes  
therof. And I doubt not, but if e-  
uer his diuine Maiesty perceine  
my soule sincerely in loue with  
this beautifull vertue, he wil be-  
stow her vpon me, in a happy ma-  
riage for euer. The faire & chaste  
Rebecca watring Isaaks Cam-  
mels, with a ready good wil was  
presently chosen to be his spouse,  
receiuing out of hand in his  
name, precious eare-rings, and  
goldē bracelets, as pledges of his  
loue. So doe I perswade my selfe,  
through the boundlesse goodnes  
of

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of my God, that carefully leading  
his beloued sheepe to the whol-  
some waters of deuotion, he will  
make my poore soule his spouse,  
fastening in my eares the golden  
words of his holy loue, and bin-  
ding on my wrists force and vi-  
gor to practise them, in which  
consisteth the essence of true de-  
uotion: which I humbly beseech  
his heauenlie maiestie to bestow  
upon me, and upon all the obe-  
dient childrē of his holy Church.  
To whose decrees and correction  
I do, and will alway submit my  
writings, my actions, my words,  
my wils, and my thoughts. At  
Necy, on S. Mary Mag-  
dalens day, 1609.

( \* \* \* )

THE

# THE FIRST PART

## of the Introduction:

*Containing Adaises and Exercises requisite for the conduct of a Soule from her very first desire of a deuout life, untill she be brought to a resolution to embrace it stedfastly in all her actions.*

### CHAP. I.

*What a Deuout life is.*



OVR desire is to attaine to deuotion (my deere *Philotheus*) because, being a good Christian you know that deuotion is a vertue most amiable



miable and acceptable to Gods diuine Maiestie. But for so much as small faults, committed in the beginning of any affaire, in the progresse thereof grow infinite, and in the end become most irreparable, and past all amendment: it is necessary before all things, you learne what kinde of vertue Deuotion is. For since there is but one manner of true Deuotion, and many kindes of forged and false, If you know not which is the true and sincere vertue that you seeke after, you may very easily be deceiued, and entertaine your selfe with some impertinent superstition in stead of true & profitable deuotion.

*2 Aurelius*

2 *Aurelius*, a Romane Painter, was wont to picture the faces of all the Images which he made, to the likenesse and resemblance of the women whom he loued: and so ordinarily most men paint their deuotion, according to the passion or phantasie which predominateth in them. He that is giuen to fasting, holdeth himselfe for deuout enough, if he fast often, be his heart neuer so full of rancour and malice: and not daring to moisten his tongue in wine or water, for feare of transgressing his affected sobrietie, makes no difficultie at all, to sucke the bloud of his harmlesse neighbour, by flaunde-

rous backbiting, and detracting from his good name. Another will account himselfe full of deuotion for hudling vp a multitude of prayers eue-ry morning, although all day after his tongue neuer cease throwing forth of wayward speeches, or arrogant and reproachfull taunts among his neighbours and familiars. Somethere be, that can very easily pull an alms out of their purse to relieue a poore needy beggar, and therefore are esteemed deuout men, whereas they cannot find any sweet disposition in their heart to forgiue their enemies; or any readinesse to satisfie their creditors, vnlesse the force of law  
and

and the Sergeants Mace doe  
constraine them. And yet are  
all these men in the deceiuea-  
ble iudgment of the common  
people, deemed deuout per-  
sons; though indeed they bee  
very farre (God knowes) from  
the deuotion. The seruants of  
King *Saul* seeking for *Dauid* in  
his house, *Michol* his wife laid  
an Idoll in his bed, clothed in  
*Dauids* apparrell, and made  
them belecue it was her hus-  
band *Dauid*, sickly and slee-  
ping in his chamber: euen so  
doe these men couer them-  
selues with certaine externall  
actions of seeming deuotion,  
whereas indeed they are but  
vaine shadows, and idle Idols  
of deuotion.

3 True and liuely Deuotion  
(my *Philothens*) presupposeth  
in our hearts the loue of God:  
nay rather it is nothing else  
but a certaine perfect and high  
degree of the true loue of  
God. For when we consider  
the loue of God, as the thing  
that beautifieth our soules,  
and maketh them louely in  
the eyes of his Maiestie, then  
do we call it heavenly grace:  
and because this selfe same  
loue of God, if it be true and  
vnfaigned loue, giueth vs  
strength and force to do good  
workes, it is called Charitie:  
but when it growes to that de-  
gree of perfection, that it not  
onely strengtheneth vs to doe  
well, but also vrgeth vs vehem-  
ment.

in vs, or we by her, with readinesse of will, and alacritie of minde; And as it is the office of Charitie, in what degree soeuer it bee, to make vs keepe the Commandements of God generally and vniuersally: so is it the proper function of Devotion, to fulfill the Commandements with promptnesse, seruour, and nimble vigour of our mindes, as it were delighting and reioycing in doing our duty towards God and Man. Hence it is, that hee which keepeth not the Commandements of God, can neither be esteemed good, nor deuout: since to be good, he must bee indued with Charitie; and to be de-

about it is not enough to haue any degree of Charitie whatsoever, but besides hee must haue a quicke and ready affection and habit of exercising the highest and perfectest actions of charitie: which readinesse of minde, is the true vertue of deuotion.

4 Deuotion then consisteth in a certaine degree of excellent Charitie, making vs prompt and ready in the keeping of Gods Commandements, and provoking vs to doe with ioy and delight all manner of good workes commended vnto our free-will by his Councels and holy inspirations. For like as a man but newly recovered from a long  
and

and dangerous sicknesse, walketh now and then as much as is necessary for his health, but yet slowly, and leasurely, for want of strength and vigor: so a sinner but lately reclaimed from the diseases of iniquity, walketh in the way of Gods Commandements, but yet slowly and faintly, no more then is necessary for his salvation, vntill such time as hee gaine the strength of deuotion: for then like a man in found and perfect health, hee not onely walketh lustily and cheerfully in the high way of Gods Commandements, but with exceeding courage, and earnest desire of pleasing his Sauour, runneth speedily, as  
it



it were, leaping and dauncing for ioy and exultation of minde in the pathes of Gods Counsels and heauenly inspirations. To conclude, Charitie and Deuotion doe differ one from another no more then fire from flame: for Charitie is a spirituall fire which God kindleth in our hearts, and when it breaketh out in flames, then is it called Deuotion: So that Deuotion addeth nothing to the fire of Charity, sauing a bright flame of readinesse and promptnesse of minde to exercise actiuelly, speedily, without delayes, or difficulties, at all occasions, the Commaundements of God, and workes of his

his Counsels, and inspirations, which it pleaseth his diuine goodnesse to infuse into our hearts.

CHAP. II.

*The properties and excellencie of Deuotion.*

I. **T**HEY that endeouored to discourage the Israclits from going forward vnto the land of Promise, told them it was a Countrey that deuoured the Inhabitants thereof, hauing an aire so contagious, that it were impossible to liue long in health there, and that on the other side, the inhabitants of that Land were huge monstrous Giants,

Giants, that did eate vp other men, as if they were but shrimps or Locusts. So plaies the world (my deere *Philotheus*) it striueth by all meanes possible to defame holy Deuotion, painting vs out deuout persons with frowning, sad, and griesly countenances, and publishing maliciously that Deuotion ingendreth melancholy humours, and vn sufferable conditions. But as *Iosua* and *Caleb* constantly protested, not onely that the Countrey was beautifull and fruitfull, but also that the winning and possession thereof would both be easie, and agreeable to their wishes; So doth the Holy Ghost by  
the

the mouthes of all his Saints,  
and our Sauour Christ him-  
selfe by his owne blessed  
mouth, assure vs that a deuout  
life is sweet, happy, and full of  
vnspeakeable delights and  
comforts.

2 The world sees, that the  
louers of Saint-like deuotion,  
fast, pray, watch, serue the sick,  
giue to the poore, bridle their  
anger, restraîne their passions,  
deprive themselves of sensuall  
pleasures, and do other such  
acts with godly discretion, as  
are of themselves both sharp  
& rigorous. But the world sees  
not the inward cordiall affe-  
ction which rendreth all these  
actions most pleasant, sweete,  
and easie to bee performed.

Looke

Looke but on the little Bees,  
busily beset vpon the thime,  
the iuyce whereof euery man  
knowes to be bitter : and yet  
no sooner haue they sucked it  
from the hearbe, but present-  
ly they conuert it into honey.  
Deuout soules (ô you world-  
lings) feele (no doubt) the  
bitternesse of these mortifica-  
tions: yet such is the nature of  
Deuotion, that euen in the ve-  
ry exercise of these austerities,  
it transformes them into plea-  
sant and sweet delights. The  
fires, and flames, the rackes,  
and tortures, swords & scour-  
ges, seemed flowers and per-  
fumes to the valiant Martyrs,  
because they were deuout. If  
then deuotion can giue so  
sweet

sweet a taste to the most cruell  
torments, yea euen to death it  
selfe: how dainty and diuine  
a taste will it giue vnto vertu-  
ous actes and exercises? Su-  
gar sweetneth sower and vn-  
ripened fruit, and correcteth  
the cruditie thereof when it is  
ouer-ripe: and deuotion is the  
spirituall Sugar which taketh  
away all sownesse from mor-  
tification, and mendeth the  
surfeiting sweetnesse of con-  
solation. It taketh away dis-  
contentment from the poore  
man, and the disordinate ap-  
petite and desire of the rich:  
despaire from the oppressed,  
and insolence from the fauou-  
rite: sadnesse from the solita-  
ry, and dissolutenesse from  
him

him that keepeth companie. It serueth for fire in the winter of aduersitie, and for morning dew in the summer of prosperitie. Deuotion knows how to abound in plenty, and how to be patient in pouerty: Deuotion maketh equall esteeme of honour and disgrace, and receiueth pleasure and paine almost with one and the same vnchangeable minde; and finally, filleth our soules brim-full of inestimable delights.

3 In the mysterious ladder which *Iacob* saw in his happy dreame (the true portraict of the deuout life) the two sides thereof signifie prayer, which obtaineth the loue of Almighty

mighty God, and the holy Sacraments, which conferre it vnto vs, when we duly receiue them. The stauers, or steps fastened to the sides, betoken diuers degrees of charitie, by which deuout soules doe goe from vertue to vertue: either descending by action to succour and helpe their neighbours, or ascending by contemplation vp to the happy v-nion with Almighty God. Now looke (my *Philothens*) vpon those which be on this ladder, and you shall finde them men that haue Angels hearts, or Angels that haue mens bodies. They seeme yong though indeed they bee not, because they bee full of  
force

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force and spirituall vigour in all their actions: They have golden wings to soare vp to the very throne of God, and to dart themselues into him by feruent prayer, but they haue feet also to walke among men, by an holy, amiable, and exemplary conuersation; faire and goodly are their faces, for they receiue all things with ioy and sweetnesse. Their legs, their armes, and their heads are alwayes vncovered, for as much as their thoughts, affections, and actions, are voyd of all other motiue or designment, sauing onely pure and naked intention to please God. The rest of their body is couered with a faire and light robe,

robe, because though they vse  
the selfe same world that  
worldlings doe, yet take they  
but sparingly of worldly  
things, no more then is requi-  
site for their estate. Such An-  
gels as these be deuout per-  
sons. Beleeue me (louing *Phi-  
lotheus*) deuotion is the sweete  
of all sweetes, the Queene of  
vertues: for it is the ornament  
and perfection of charity. For  
if charity be milke to feed our  
faint soules, deuotion is the  
creame; If charity bee the  
plant, deuotion is the floure;  
if charity bee the precious  
gemme, deuotion is the lustre  
of it; if chrritie be a healthful  
balme, deuotion is the com-  
fortable odour thereof, which

re-

recreateth men, and refresheth Angels.

### CHAP. III.

*That Devotion is an Instrument and an Ornament befitting all vocations and professions.*

I. **G**OD commanded the plants in their creation, to beare fruit, euery one according to his kinde: euen so commandeth hee all Christians (who are the living plants of his Church) to fructifie & bring forth the works of deuotion, euery one according to his kinde and qualitie. For deuotion ought to be exercised differently by the Gentleman, by the Artificer, by

by the Seruant, by the Prince,  
by the Widow, by the Maid,  
and by the married. And the  
practise of deuotion is not  
onely diuers in diuers estates,  
but euen in the selfe same e-  
state must it bee accommoda-  
ted to the forces, affaires, lea-  
sure, and duty of euery one in  
particular. For I pray thee,  
would it doe well if the Bi-  
shop should be solitarie like a  
private student? or the marri-  
ed man should lay vp no more  
in store for the maintenance  
of his family, then a fellow of  
a Colledge in the Vniuersity?  
or that the Artificer should be  
so much in the Church, or bu-  
sie himselfe in all such kindes  
of occurrents, for the seruice  
of

his neighbour, as doth the Bishop? Were not such deuotion ridiculous, disorderly and intolerable? And yet is this preposterous manner of proceeding now adayes most vsuall, and the whole world either not able, or not willing to discerne deuotion from indiscretion, murmureth and blameth deuotion, which notwithstanding, can neither help nor redresse these disorders.

2 No (my *Philothens*) true deuotion neuer marreth any thing, but rather maketh and perfecteth: and deuotion that is contrary to the lawfull calling of any man, is vndoubtedly forged and false deuotion. The Bee (saith the Philosopher)

sopher) sucketh hony from  
herbes and flowers without  
hurting or endamaging them,  
but leauing them as whole &  
as fresh as she found them: but  
true deuotion doth more then  
so; for it not onely hurteth no  
state, vocation, or affaire, but  
contrariwise bettereth and a-  
dorneth it. All kind of pearles  
and pretious gemmes being  
steeped in hony, become  
more glittering, euery one af-  
ter its natiue colour: and so e-  
uery Christian becommeth  
more perfect and excellent in  
his vocation, ioining the same  
with true deuotion: the care  
of family by it, is made more  
quiet and peaceable: the loue  
of man and wife more sincere

C

and

and durable: the seruice of subiects to their Prince more loyall and acceptable; and all kinde of occupations become more easie and tolerable.

3 It were an error, nay an heresie, to go about to banish deuotion from the companies of Souldiers, out of the shoppes of Artificers, the Courts of Princes, and from the household or family of married folke. True it is, that the deuotion altogether contemplatiue, monasticall, and religious, cannot be exercised in these vocations: yet are there many other degrees and exercises of deuotion, which sufficiently and easily lead secular persons to perfection.

*Abraham*

*Abraham, Isaac, Iacob, Dauid, Iob, Tobias, Sara, Rebecca, and Iudith*, are witnesses hereof in the ancient law: and as touching the new, *S. Ioseph, S. Lydia, and S. Crispin*, were perfectly deuout in their open shoppes. *S. Anne, S. Martha, S. Monica*, amongst their families. *S. Cornelius, S. Sebastian, S. Maurice*, amidst the armies: and *Constantin, S. Helen*, in their royall thrones. Nay, it hath oftentimes happened, that many haue lost their perfection in solitude (which notwithstanding is so much desired to perfection) & haue conserued it amidst the multitude, which seemeth little fauourable to perfection. *Let*



(saith *S. Gregorie*) that was so chaste in the Citie, defiled himselfe in solitude: wheresoeuer we be, or of whatsoeuer calling we are, we may and ought to aspire to perfection.

### CHAP. IIII.

*The necessitie of a guide to enter and goe forward in exercises of deuotion.*

I. **Y**OUNG *Tobias*, commanded by his father to goe to the Citie of *Rages*, said, I know no whit of the way: go then (replied his father) and seeke out some faithfull guide to conduct thee. The same say I to thee, (my beloued *Philothens*) desirest

rest thou in good earnest to walke to the Citie of deuotion? seeke some skilfull man to direct and lead thee. This is the rule of rules, and the aduertisement of aduertisements: for albeit thou search neuer so curiously, thou shalt neuer so securely and certainly finde out the will of God, concerning thy true deuotion, as by enquiring the law at the mouth of the learned, and by humble obedience to his fatherly counsell, and godly aduice, a thing so much recommended and practised by all the deuout and faithfull seruants of God in former times, who to subiect themselues more perfectly to the will of  
C 3 God,

God, submitted their owne willes to the disposition of his seruants.

2 *A faithfull friend* (saith the holy Scripture) *is a strong protection: hee that hath found him, hath found a treasure. A faithfull friend is a medicine of life and immortality: such as feare God doe find such a friend.* These sacred words, as you may see, are principally spoken of immortality; for the obtaining whereof, it is needfull aboue all things to haue this faithfull friend, who may guide our actions by his prouidentiaall counsell, and counterward vs against the ambushments and flights of our ghostly enemy. Such a one shall

shall be vnto vs, as a treasure of wisdom in all our afflictions, desolations, and fallies: he shall serue vs as a medicine to ease and comfort our hearts in our ghostly diseases: he will keepe vs from euill, and make what is good in vs, a great deale better.: and if any infirmities chance to befall vs, his carefull assistance will procure that it shall not be mortall; for he will lift vs vp againe from our downfall.

3 But who is he (say you) that shall be so happy as to finde such a friend? The wise man in the same place tels vs, saying, *They that feare God,* they that with an humble minde, affectuously desire  
C 4 their

their aduancement in pietie, and in the seruice and worship of their Creator. Seeing then that it importeth thee so much (my *Philothous*) to goe accompanied with a good guide in this holy voyage of deuotion, pray vnto God with very great instance, that he will furnish thee with one according to his heart, and doubt not, albeit it were needfull for this end, to send an Angell from heauen, as he did to yong *Tobias*, but that he wil giue thee a good one, and a faithfull.

4 And in very deed, in place of an Angell ought such a one to be vnto thee, when thou hast once found him. Regard  
him

him not simply as a man, neither trust in him, nor in his humane prudence, but in the prouidence of almighty God, who will no doubt fauour thy indeuours, and speake vnto thee by the meanes and interposition of this man: putting into his minde, and into his mouth, that which shall bee most expedient for thy spirituall aduancement: so that thou oughtest to hearken vnto him, as vnto an Angell descended from heauen, to conduct and leade thee thither. Treate with him friendly, and with an open heart, manifesting without all dissimulation or faining, the good or euill which thou findest in thy

soule: and by this meanes thy good shall be more examined and assured, and thy euill corrected and amended: thou shalt be both eased and fortified in thy afflictions, and moderated and ordered in thy consolations. Place then an exceeding confidence in him, ioyned with a religious and respectiue reuerence: yet so, that the reuerence diminish not thy confidence, nor hinder the reuerence due vnto him: but trust in him with trembling, as a chaste mayden doth respect her seuer, but louing father: and respect him with an assured trust in his loue and care, as an obedient sonne would doe his decre and tender-

der-harted mother. In a word, the friendship betwixt thee and thy Ghostly instructor, must be strong and sweet, all holy, all sacred, and all coelestiall.

5 For this cause choose one among tenne thousand : for there are fewer to be found, then men imagine, who are fit and capable of such an office. He must be replenished with Charity, Knowledge, and Prudence: for if but one of these three parts be wanting in him, it shall be dangerous for thy soule. Therefore once againe I aduise thee, to demand him instantly at the hands of Almighty God, and hauing once obtained him, bleſſe



blesse his diuine Maiestie for so great a benefite. Stand firme and stedfast vnder his conduct, and change him not lightly for any other, but goe to him simply, humbly, and confidently: and so shalt thou make a prosperous voyage.

C H A P. V.

*That the beginning of a deuout life must be taken from the purgation of the soule.*

I. **F**lowers appeare in our ground (saith the spouse in the Canticles) the time of pruning our vines is come. What bee the flowers of our hearts (ô Philotheus) but our good desires? So  
soone

soone then as they appeare,  
we must lay hand to the hook,  
and cut from our conscience,  
all withered, dead, and super-  
fluous workes. In the law of  
*Moses*, the stranger woman  
taken prisoner, that would  
marry with an Israelite, was  
to put off the robe of her cap-  
tiuitie, to pare her nailes, and  
to cut away the tresses of her  
haire: In like maner, the soule  
that aspireth to the honour  
to be the espouse of the Sonne  
of God, must first put off the  
old man, and put on the new,  
cast away and forsake sinne,  
and then pare and shaue off  
all kinde of impediments,  
which doe diuert from the  
loue of Almighty God. It is  
the

the first beginning of our health, to purge our corrupt and peccant humors. *S. Paul* even in an instant was purged and cleansed with a perfect purgation. So was *Mary Magdalen*, and others. But this kind of purgation, is altogether miraculous & extraordinary in grace, as is the resurrection of the dead in nature, and therefore we must not pretend thereunto. The ordinary manner of purging and healing either body or minde, is not wrought but by little and little, and by proceeding from degree to degree, with paine, leasure and expectation.

2 The Angels had wings vpon the mysterious ladder of the  
the

the Patriarke *Iacob*, yet they flew not therefore, but ascended and descended by order from one step to another. The soule which ariseth from sinne to deuotion, is fitly compared to the morning starre, which in rising, expelleth not the darknesse in a trice, or moment, but *gradatim*, and by degrees. That cure (saith the Physitians Aphorisme) which is done faire and softly, is alwayes most assured. The diseases of the soule, as well as those of the body, come to vs, as a man may say, in post, or a horse-backe, but they depart from vs on foot, and faire and softly. We must then be courageous (*ô Philatheus*) in vnder-

dertaking this enterprife. Alas, what pittie is it of these foules, which seeing themselves subiect to sundry imperfections, after they haue been exercised some few moneths in deuotion, begin to trouble, disquiet, and discourage themselves, suffering their hearts almost to be borne away vnto the temptation of leauing all, and returning backe? But now on the contrary part, is it not an exceeding perill vnto those foules, which by a contrary perswasion perswade themselves to be purged from their imperfections, the first day, as it were, of their purgation, reputing themselves to be made perfect,

fe & before, in a manner, they be scarcely made, and presuming to flye before they haue wings? O *Philothous*, in what great danger are they, of falling againe into their former disease, for taking themselues too timely out of the hands of the Physitian? The Kingly Prophet hauing been washed and cleansed from his sin, yet humbly demandeth to be washed againe.

3 The exercise of purging soules, can not, nor may not end, but with our life. Let vs neuer therefore afflict our selues about our imperfections: for our perfection chiefly consisteth in resisting against them, and wee cannot resist

resist them vnlesse we doe see them, nor can wee vanquish them, vnlesse wee encounter them. Our victory consisteth not in not feeling them, but in not consenting nor yeelding vnto them: for to receiue vexation and trouble from them, is not to consent vnto them: nay it is necessarie for the exercise of our humility, that we sometime receiue some small blowes or foiles in this spirituall battaile: but we are neuer to be accounted for ouercome, but onely when wee loose either life or courage. Beware then of crimes and deadly sinnes: and the onely care that remaineth is, that these imperfections doe not daunt

daunt our courage. Decliner mee ô Lord (said Dauid) from cowardlinesse, and faintnesse of heart. For this is the hapy condition and aduantage which we haue in this ghostly warre, that we shall euer be conquerours, prouided alwayes that we will combat.

CHAP. VI.

*Of the first Purgation from sinnes.*

I. **T**HE first purgation then which wee must minister to our soule, is, to cleanse and void away the filth of sinne: and the meanes to make this purgation, is repentance, or penance.

For



For the due performance whereof, take in hand some little Treatise that hath beene set forth to helpe consciences in the confession of sinne to God. Reade it with good attention, and mark from point to point, in what thou hast offended, beginning from the time in which thou hadst first the vse of reason, vntill this present houre of thy conuersion. And if thou doest distrust thy memory, set downe in writing what thou hast obserued: and hauing in this sort prepared and gathered together the peccant humours of thy guilty conscience, detest them, and reiect them by contrition and displeasure, euen

as

as great and as profound as euer thy heart is able to suffer, diligently pondering these foure poynts: That by sinne thou hast lost the grace of God. Forsaken thy part of heauen. Accepted of the perpetuall paines of hell. And renounced the vision, and euerlasting loue of Almighty God.

2 Thou perceiuest (*Philothens*) that I speake in this place of a generall confession of all thy life; the which truly, although I grant that it is not alwayes absolutely necessary, yet doe I consider, that it will be exceeding profitable vnto thee in this beginning: and for this cause I doe most earnestly

earnestly exhort thereunto. It happeneth oft-times, that the ordinary confessions of such as liue a vulgar life, are full of great & grosse defaults: one while they prepare not themselves any whit at all, or at the least very little: another while they come, but not with that contrition and sorrow that is requisite for their finnes: nay, sometimes it happeneth that they confesse with a secret purpose to returne to sinne, namely, when they do not shunne and auoyd the occasions, nor vse the necessary dispatches which are meete and proper for the amendment of life: and in all these cases, a generall confession is  
very

very requisite to assure our  
soules. But besides this, a ge-  
nerall confession recalleth vs  
to the knowledge of our  
selues, prouoketh vs to a  
wholsome confusion for our  
life past, and moueth vs to ad-  
mire the mercie of God,  
who hath expected vs with  
such incredible & exceeding  
patience. Furthermore it pa-  
cifieth our consciences, easeth  
our spirits, exciteth good pur-  
poses, ministreth matter to  
our ghostly father to prescribe  
vs aduises fit and conuenient  
for our condition, and ope-  
neth our heart, that wee may  
with more confidence mani-  
fest our confessions that be to  
come.

3 Being then in this Introduction, to discourse of a generall renewing and reforming of our hearts, and of an vniversall conversion of our soules vnto God, by the enterprises of a deuout life, I haue great reason, as it seemeth to me (*Philothews*) to counsaile thee to make this generall confession.

## CHAP. VII.

*The second purgation: which is from the affections of sinne.*

I. **A**LL the Israelites departed in effect out of the Land of Egypt, but they departed not all in heart and affection; which

which was euident to bee  
scene, in that many of them  
in the Defart repined, for that  
they had not the Onions and  
flesh-pots of Egypt: euen so  
there are certaine penitents,  
who in effect goeforth of sin,  
but neuerthelesse doe not vt-  
terly leaue nor forsake the af-  
fection: that is to say, they  
purpose indeed to sinne no  
more, but it is with a certaine  
heart-breake which they haue  
to depriue themselves, and  
to abstaine from the accursed  
delights and contentments of  
sinne. Their heart renounceth  
sinne, and standeth aloofe off,  
but they leaue not for all that  
often times to looke that way,  
as *Lets* wife looked backe to-  
D                      wards

wards *Sodome*. They abstaine from sinne as sicke men doe from Me'lons, which they forbear, because the Physitian threatens them death if that they eat them. But notwithstanding this constrained abstinence, their fancie still longeth after those forbidden meates, they speake of them, cheapen them, and would likewise buy of them, if it were lawfull, at the least they will smell to them, and account them happy that are not bound to forbear them: euen so these feeble and faint-hearted penitents, refraine themselves from sinne for a while, but to their grieffe; they wish to God that they might sinne  
and

and not bee damned: they talke with a kinde of taste and fauour of sinne, and account them contented that do commit them.

2 A man resolued to be reuenged, will change his will when hee comes before God; but immediatly after, one may finde him amongst his friends taking pleasure and contentment in recounting his quarrell, saying, That had it not beene for the feare of God, he had done this, or he had done that: and that the Diuine law, in this poynt of pardoning, is very hard, and wisheth to God that it were lawfull for him to bee reuenged. Alas, who seeth not, that although this poore



man bee gotten faintly out of sinne, yet that he is altogether incensed to the affection of sinne? that being forth of Egypt in effect, he is yet there still in will and appetite, greedily desiring the rusticke fare of the Onions and Garlicke, which hee was wont to eate: euen as a wanton woman, that hath newly detested her lewd loues, findes still a delight to bee courted and inuironed with her fond Wooers: alas, what exceeding danger are such people in?

3 O *Philothens*, seeing thou resolu'st to vndertake a deuout course of life, thou must not onely forsake sinne, but withall wholly purge thy heart from  
from

from all affections, which any way depend or saue of sin. For besides the danger that there is of relapse, these miserable affections will continually tire thy spirit, and will make it become so heavy and lumpish, that it shall not doe any good workes promptly, diligently, and frequently, wherein notwithstanding consisteth the true essence of deuotion. Such soules as hauing gotten out of the estate of sin, and retaine notwithstanding these bad affections and languishings, resemble in my opinion, the Maidens that haue the greene sicknesse; who are not sick, and yet all their actions are sick: they eate with-

out relish, sleepe without repose, laugh without ioy, and dragge themselves rather then goe or walke: euen so these soules doe well, but with a spirituall wearisomnesse, and that so great, that it takes away all the grace from their good exercises: which are but few in number, and small in effect.

### CHAP. VIII.

*Of the meanes of applying this second purgation.*

I. **N**OW the foundation of this second purgation, is a liuely & strong apprehension of the great harme which sinne bringeth vnto

vnto vs, by meanes whereof,  
we enter into a profound and  
vehement contrition. For as  
neuer so little contrition (if it  
be true and vnfained) especi-  
ally conioyned with the ver-  
tue of the Sacrament, doth  
purge vs sufficiently from the  
guilt of sinne, so also when it  
is great and vehement, it pur-  
geth vs from all the affections  
depending of sinne. A hatred  
or rancor which is but feeble  
and weake, causeth our heart  
to rise at the very sight of him  
whom we doe hate, and ma-  
keth vs to flye his company;  
but if it be a violent and dead-  
ly hatred, it maketh vs not on-  
ly to flye his company, but e-  
uen to be disgusted, and not

to endure the conuerſation of any of his kindred, parents, or friends, no not ſo much as his picture it ſelfe, or of any thing elſe appertaining vnto him, but is abhominable and odious vnto vs: euen ſo when the penitent hateth his ſinne, onely with a weake and cold, though true contrition, he reſolneth fully and truly indeed neuer to offend, nor ſinne any more; but when he hateth it with a contrition vigorous & forcible, he not onely hateth and deteſteth the ſinne, but likewise all the affections, dependances, and pathes of ſinne.

2 We muſt then endeouour ſeruently (*Philothens*) to augment

ment as much as is possible for vs, our sorrow, contrition, and inward repentance, to the end that it may stretch and extend to the least appurtenance and sparke of sinne. So blessed *Mary Magdalen* in her conversion, lost so perfectly all tast of sinne, and of the pleasures shee had taken therein, that shee neuer afterwards thought more vpon them. And holy *David* protesteth, that he not onely hated sinne, but also all the wayes and paths of the same. And in this resolution consisteth the reno-uation of the soule, whereby she returnes by innocencie to her youthfull dayes; which the same prophet compareth

to the renewing of the Eagle.

3 Now to attaine this apprehension, and contrition, thou must exercise thy selfe diligently in these meditations following, which being duly practised, will (by the helpe of Gods heauenly grace) roote out of thy heart all sinne, as also the principall affections to the same: to this end haue I principally ordained them. Thou shalt practise them therefore in order as I haue placed them, taking but one for euery day, and that in the morning, if it bee possible, which is the time most proper for all the actions of the spirit: and the rest of the day  
fol.

following, ruminare & chaw that which thou hast meditated in the morning. If thou be not yet accustomed to meditation, see that which afterwards shall be said in the second part.

CHAP. IX.

*The first Meditation, of our Creation.*

*Preparation.*

1. Place thy selfe with reuerence before God.
2. Pray him to inspire thee with his grace.

*Considerations.*

1. **C**onsider that there are but so many yeares past when thou wast not yet come into



into the world, and thy being was a iust nothing. Where were we (o my soule) in that time? The world had then lasted so many ages, and yet was no newes of vs.

2 God hath caused thee to be hatcht of this nothing, to be this something which now thou art: without hauing any manner of need of thee, but moued thereunto by his onely bounty.

3 Consider the being that God hath giuen thee, for it is the chiefest and most excellentest in this visibie world: capable of life eternall: and to vnite thy selfe perfectly vnto his diuine Maiesty.

*Affe.*

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*Affections and Resolutions.*

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1 *Humble thy selfe profoundly before the presence of God, saying from the bottome of thy heart with the Psalmist: O Lord before thee, and in comparison of thy Maiestie, I am iust nothing: and how wast thou then mindfull of me to create me? Alas, my soule, thou wast hidden (as it were) in the Abyссе of nothing: and in this Abyссе of nothing shouldest thou haue remained vntill this present, if God had not drawne thee forth from thence. And what couldst thou haue done within this nothing?*

2 *Giue thanks to God. O my*

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my great and good Creator,  
how infinitely am I indebted  
vnto thee, for that thou hast  
taken me out of this nothing,  
to make me by thy mercy, that  
something which I am? What  
shall I euer be able to do wor-  
thily, to blesse and magnifie  
thy name, and to render  
thankes to thine exceeding  
bounty?

3 *Confound thy selfe.* But a-  
las my Creator, in stead of v-  
niting my selfe vnto thee by  
pure loue and loyall seruice, I  
haue alwayes been rebellious  
by my vnruly affections; se-  
parating and with-drawing  
my selfe from thee, to ioyne  
and vnite my selfe to sinne  
and iniquity; doing no more  
honour

honour to thy goodnesse then  
if thou hadst not beene my  
Creator.

*4 Prostrate and debase thy  
selfe before God.* O my soule,  
know that our Lord is thy  
God : it is hee that hath made  
thee, and not thou thy selfe.  
O God, I am the worke of thy  
hand, I will then no more  
henceforth take pleasure in  
my selfe, since in my selfe, and  
of my selfe, I am truly no-  
thing. Wherefore dost thou  
bragge and boast, ô dust and  
ashes? whereof dost thou  
extoll thy selfe, ô meere no-  
thing? Wherefore to humble  
my selfe I will do such or such  
a thing, I will support such or  
such contempt, I will change  
my

my life, and hereafter follow my Creator, and do my selfe honour with the condition and being which he hath giuen me, employing it wholly in the obedience of his blessed will, by such meanes as shall be taught me, and as I shall be informed by my spirituall director.

*Conclusion.*

1 *Giue thanks to God.* Blesse thy God (ô my soule) and let all my bowels praise his holy name: for his bounty hath drawn me forth of the Abyffe of nothing, and his mercy hath created me.

2 *Offer.* O my God, I offer vnto thee with al my heart,  
the

the essence and being which thou of thy bounty hast bestowed vpon mee: with all my heart doe I dedicate and consecrate the same vnto thee.

3 *Pray.* O my God strengthen mee in these affections and resolutions, *Our Father, &c.*

After thou hast ended thy exercise, walke a while, and of these considerations which thou hast made, gather and binde together a little nosegay of deuotion to smell vnto, and to recreate the sent of thy soule all the day following. *See part 2. chap. 7. n. 4.*

## CHAP. X.

*The Second Meditation, of the  
end for which we were crea-  
ted.*

*Preparation.*

1. Place thy selfe with reue-  
rence before God.
2. Pray him to inspire thee  
with his grace.

*Considerations.*

1. **G**OD did not place  
thee in this world for  
any need that hee had  
of thee, who art altogether  
vnprofitable to him, but one-  
ly to exercise and declare his  
bounty in thee, in bestowing  
vpon thee his grace and glo-  
ry. And therefore hath he en-  
riche d

riched thee with vnderstanding to know him, remembrance to be mindfull of him, will to loue him, imagination to represent his benefites vnto thy thoughts, eyes to behold the wonders of his works, and a tongue to praise him, and so forth of others.

2. Being created, and set in the world for this intention, all actions contrary to this end, must be reiected and cast away: and such as serue not to obtaine this end, ought to be despised as vaine and superfluous.

3 Consider then the miserable case of most men in the world, who neuer thinke of this end, but liue as if they beleeued



leeued that they were not made but onely to build faire houses, to plant pleasant orchards, and to heape together riches, and such like fooleries.

*Affections and resolutions.*

I. Confound thy selfe, reproching and obiecting to thy soule her misery; which hath beene so great heretofore that shee hath seldome or neuer thought of any of all this. Alas, what did I busie my thoughts vpon (ô my God) when I placed them not vpon thee? what was I mindfull of, when I forgot thee? Ay me, I should haue fed my soule with thy verity, and I haue fild it with vanity, and haue serued the world, which was not made

him to create thee for so excellent an end. Thou hast made me (ô Lord) for thy selfe, to enioy euerlastingly the immensity of thy glory. O when shall it be that I shall be worthy, and when shall I praise thee according to my duty?

2. *Offer.* I offer vnto thee (ô my deere Creator) all these good affections and holy resolutions, with all my heart, and all my soule.

3 *Pray.* I beseech thee (ô God) to accept these my desires and vowes, and to giue my soule thy holy blessing, that she may faithfully accomplish them, through the merites of the bloud of thy blessed Sonne, shedde for me  
vpon

vpon the Crosse, *Our Father,*  
*&c.*

*Remember to make a little  
 nosegay of deuotion, as aforesaid.*

### CHAP. XI.

*The third meditation : of the  
 Benefites of God.*

#### *Preparation.*

1. Place thy selfe with reue-  
 rence before God.
2. Pray him to inspire thee  
 with his grace.

#### *Considerations.*

- I. **C**ONSIDER the cor-  
 porall graces which  
 God hath giuen thee,  
 what a body, what commodi-  
 ties to maintaine it, what  
 health

made but to serue me.

2 *Detest thy life past.* I defie  
you vtterly, ô vaine cogitati-  
ons, and vnprofitable fancies :  
I abhorre and abiure you, ô  
detestable and friuolous ima-  
ginations : I renounce you  
vnfaithful and disloyall loues,  
miserable and lost seruices,  
vngratefull gratifications,  
cumberfome and vnpleasing  
pleasures.

3 *Turne thy selfe to God.* And  
thou, ô my God, & my Lord,  
thou shalt be for the time to  
come, the onely obiect of my  
thoughts : yea, I will neuer  
more apply my spirit to any  
cogitations which may be of-  
fensiuē or disliking to thee.  
My memory all the dayes of  
my

my life, shall bee filled with consideration of thy excessive goodnesse, so louingly declared in my behalfe: thou shalt be the deliciousnesse of my heart, and the sweetnesse of my affections.

4 Hence therefore from my sight for euer, such and such toys and trifles, whereunto I haue vainly applied my mind: such and such idle excercises in which I fondly spent my dayes; such and such affections which intangled my hart, shall henceforth be a horreur vnto my thoughts: and to this end I will vse such and such remedies.

*Conclusion.*

1. *Thanke God that it pleased him*

health and lawfull consolations to entertaine it, what friends, what helpes, and what assistance. But thou shalt consider all this with comparison of many other persons in the world, which are farre better and worthier then thou, who notwithstanding are destitute of all these benefites; some spoyled in their bodies, health and members: other abandoned to the mercie of reproaches, contempts and dishonours: others oppressed and ouerwhelmed with pouerty; and God would not suffer thee to become so miserable.

2. Consider the benefites and gifts of mind; How many are there in the world sense-

E

lesse,

lesse, foolish, and besides themselves? and why art not thou one of the number? God vouchsafed to fauour thee: How many are there whose education hath been rude, brutish and barbarous, who haue beene nourished and bred vp in grosse ignorance, and clownish behauiour? whereas the prouidence of God hath so prouided, that thou hast been brought vp ciuilly and in honour.

3 Consider the supernaturall benefites of heauenly grace. O *Philothous*, thou art a Childe of the Catholique Church. God hath taught thee the knowledge of his true religion, euen from thy infancy

infancy and youth. How many times hath he giuen thee his holy Sacrament? How many times inspirations, internall illuminations, and for thy amendment, gracious reprehensions? how often hath he pardoned thee thy faults? how often hath he deliuered thee from occasions of casting away thy selfe, when thou wast in danger? And these last years of thy life, which he hath so liberally lent thee, did they not affoord thee leasure enough to aduance thy selfe in the spirituall profit and good of thy soule? Consider at the least, how sweet and gracious God hath been vnto thee.



*Affections and resolutions.*

1. *Admire the goodnesse of God.* O how good and how mercifull is my God in my behalfe! O how gracious is hee! O how rich is his heart in mercy, and liberal in bountie? O my soule, let vs recount for euer, how many fauours hee hath done vnto vs.

2 *Admire thy ingratitude.* But who am I (ô Lord) that thou hast been so mindfull of me? Ah how great is my vnworthinesse? how intolerable is my vnthankfulnesse? Alas I haue troden vnder foot these benefites, I haue dishonoured thy fauours, turning them into abuses, and contempt of thy soueraigne bountie: against

gainst the infinite depth of thy  
graces, I haue opposed the  
bottomlesse depth of my in-  
gratitude.

3 *Stirre thy selfe vp to ac-  
knowledge ment of his benefites.*

Vp then my heart, be no more  
vnfaithfull, vnthankfull, and  
disloyall vnto thy great and  
gracious benefactor. And  
how shall not my soule be sub-  
iect wholly vnto God, who  
hath wrought so many won-  
ders and graces both in me,  
and for me?

4 Goe to then (*Philotheus*)  
from hence forward withdraw  
thy body from such and such  
voluptuous pleasures? sub-  
iect it entirely to the seruice  
of God, who hath done so

E 3

much

much for it. Apply thy soule how to know and acknowledge the goodnesse of thy God, by such and such like exercises, which be requisite for that end. Employ diligently the meanes which are in holy Church, to saue thy soule, and to profit in the loue and worship of God. Yea, ô my God, I will frequent the exercise of prayer, and the vse of thy Sacrament: I will heare thy holy word, I will practise thy holy inspirations, and thy counsels, &c.

*Conclusion.*

I Giue God thanks for the knowledge he hath giuen thee at this present of thy boun-

den dutie, and of the benefits heretofore receiued.

2 Offer him thy heart, with all thy good purposes and resolutions.

3 Pray vnto him to forrifie thee, that thou mayst practise them faithfully, through the merites of the death and passion of his Sonne our deere Sauour.

*Remember to make a little nosegay of deuotion, as aforesaid.*

## CHAP. XII.

*The fourth meditation; of sin.*

*Preparation.*

- 1 Place thy selfe with reuerence before God.
- 2 Pray him to inspire thee with his grace.

*Considerations.*

1. **C** All to mind how long it is since thou beganst to sinne, and examine how much from that beginning, sinnes haue beene multiplied in thy heart: how euery day thou hast increased them against God, against thy selfe, and against thy neighbour, by worke, by word, by desire and thought.

2 Consider thy naughtie inclinations, and how much thou hast followed them. And by this meanes thou shalt plainly see that thy sinnes are greater in number then the hairs of thy head, yea then the sands of the sea.

3 Consider & ponder in particular

particular, the sinne of ingratitude against God: which is a generall sinne, and extendeth it selfe aboue all the rest, and maketh them infinitely more enorme and hainous. Behold then how many benefits God hath bestowed vpon thee, and how thou hast abused them all against the giuers goodnesse: in particular, consider how many good inspirations thou hast despised, how many good motions thou hast vnprofitably neglected; but aboue all, how many times thou hast receiued the holy Sacrament, and where are the fruits thereof? what are become of all those pretious Iewels, wherewith thy deare spouſe ador-

E,

ned

ned thee? all these haue beene hid and couered vnder the filth of thy iniquities. With what preparation hast thou receiued them? Thinke I pray thee, vpon this ingratitude: that God hauing runne so after thee, and that to saue thee, thou hast out-runne him, and that to destroy thy selfe.

*Affections and resolutions.*

*I Be confounded and ashamed of this thy miserie. O my God, how dare I appeare before thine eyes? Alas, I am but an Aposteme of the world, and a very sinke of sinne and ingratitude. Is it possible that I haue beene so disloyall, that I haue not left any one of my senses,*

senses, nor any one of the powers of my soule, which I haue not polluted, violated, and defiled? and that not so much as one day of my life hath passed, in which I haue not brought forth such naughty effects? Is it thus that I ought to recompence the benefites of my Creator, and the precious bloud of my Redeemer?

2 *Craue pardon for thine offences.* O my Lord, I cast my selfe downe before thy feete, like the prodigall childe, like another *Magdalen*, like a woman conuicted to haue dishonored her mariage bed with all kind of adultery. O pittifull Lord haue mercy on this  
poore



poore sinfull wretch. Alas, O liuely and neuer-ceasing well-spring of compassion, haue pittie vpon this miserable suppliant.

3 *Purpose to liue better hereafter.* O my blessed Lord, no; neuer any more, with the help of thy grace; no neuer any more will I abandon my selfe to sinne. Alas I haue loued it but too too much: but now I detest it, and embrace thee. O father of mercie, I wil liue and dye in thee.

4 To blot out my sins past, I will accuse my selfe courageously. I will not leaue one, but thrust it headlong out of my heart.

5 I will do all that I can to  
pull

pull vp by the very rootes, all the plants of sinne from my heart: and in particular, such and such which doe most annoy me.

6 To accomplish this, I will constantly embrace the means which shall bee aduised mee: and neuer thinke I haue done enough, to repaire the ruines of so great offences.

*Conclusion.*

1 Giue God thanks for expecting thy amendment vntil this houre; and blesse him that hee hath giuen thee these good affections.

2 Offer him vp thy soule frankly and freely, that thou mayest put them in execution

on by the helpe of his grace.

3 Desire him to strengthen thee with his heauenly aid, for his deere Sonnes pretious death. *Our Father, &c.*

*Remember to make a little nosegay of deuotion, as aforesaid.*

### CHAP. XIII.

*The fifth meditation: of death.*

#### *Preparation.*

- 1 Place thy selfe reuerently in the presence of God.
- 2 Pray him to inspire thee with his grace.
- 3 Imagine thy selfe to be extremely sicke, lying vpon thy death-bed, without any hope, at all of euer escaping.

#### *Considerations*

*Considerations.*

I. **C**ONSIDER the vn-  
certaintie of the day  
of thy death. O my  
poore soule, thou must out of  
this body one day : but when  
shall that day be? will it be in  
winter or in Sūmer? In Citie,  
or Country? By day or night?  
Shall it bee vnawares, or with  
aduertisement? By sicknesse  
or by casualltie? Shalt thou  
haue leasure to confesse thy  
sinne? Shalt thou haue the  
assistance of any spirituall di-  
rector, or not? Alas, ô my  
soule, of all these things wee  
know not one, onely cer-  
taine it is, that dye wee must,  
and alwayes sooner then wee  
imagine.

2 Con-

2 Consider that at that time the whole world shall haue an end, so farre forth as concerneth thee, that is, there shall bee no more world for thee, yea, it will turne vp-side downe before thine eyes : for then the pleasures, the vanities, the worldly ioyes, the fond affections of our life, will seeme vnto vs like flying shadowes, and fading clouds. Ah wretched caitife that I am, for what trifles and bables haue I offended Almighty God? Thou shalt then euidently see, that we haue offended him for iust nothing. Contraiwise, at that houre, all deuotion, pietie, and other good workes, will seeme vn-

to thee, the greatest and sweetest treasure in the world. O wherefore did I not follow this faire and pleasant path? At that sorrowfull time, thy sinnes, which before seemed vnto thee but little mole-hils, will appeare bigger then huge mountaines: and thy deuotion so little, that thou wilt scarcely bee able to perceiue it.

3 Consider the longer and languishing fare-wels that thy distressed soule will then giue to this world: how sorrowfully shee wil bid adiew to riches, to honors, to vanities, to vaine company, to pleasures, to pastimes, to friends, to neighbours, to parents, to kinsfolkes,

folkes, to husband, to wife, to children, and in a word, to all creatures, and finally to her owne body, which shee must likewise leaue, all pale, wrinkled, hideous, loathsome, and most detestably stinking.

4 Consider the impressions that one shall haue to lift vp, or lay hand on this thy body: the great haste that euen thy best friends will make to carry thy carkasse out of doores, and to hide the same full deep vnder the ground, far enough from their sight and beholding: and this done, how seldom afterwards the world will thinke vpon thee, surely no more then thou thy selfe  
hast

hust thought vpon other men, who haue deceased before thee. God haue mercy on his soule (say they) and there is all. O death how art thou to bee pondered? How art thou terrible, pittilesse, and without compassion?

5 That at this departure from the body, the soule taketh his way on the right hand, or the left. Alas, alas, whither then shall thine goe, what way shall it take? surely no other then that, which it hath heretofore begun in this world.

*Affections and Resolutions.*

I Pray earnestly to God, & cast thy selfe with trembling loue betwixt his armes. Alas, ô my Lord,



Lord, receiue mee into thy protection at that dreadfull day: make that last houre happy and fauourable vnto me, & rather then that should not be, let all the rest of my life be nothing else but daies of sorrow, affliction, and calamitie.

2 *Despise the world.* Seeing I know not the houre wherein I must leaue thee, ô wretched world, I will no more set my loue vpon thee. O you my deere friends, kinsfolkes, and allies, suffer mee to beare you onely that affection, which is compatible with an holy amitie, and may therefore last eternally: for why should I vnite my selfe vnto you in such sort, as that afterwardes wee should

should bee forced to breake  
the knot of amitie betwixt  
vs?

3 I will therefore from this  
very instant, prepare my selfe  
for that perilous houre, and  
take that care which is requi-  
site, to end this iourney happi-  
ly: I wil secure the estate of my  
cōscience to the vttermōst of  
my abilitie, and take present  
order for the reformation and  
amendment of such and such  
defaults.

*Conclusion.*

Giue thanks vnto God for  
these resolutions, which hee  
hath infused and giuen vnto  
thee: and offer them againe  
thankfully, louingly, and low-  
ly

ly vnto his Maiestie: entreate him anew to giue thee a happy death, for the death of his deerely beloued Sonne, our Lord and Sauour Iesus. *Our Father, &c.*

And binde vp a sweete posie of Myrhe to recreate thy soule the day following.

### CHAP. XIII.

#### *The sixth Meditation; of Iudgement.*

1. Place thy selfe in the presence of God.
2. Pray him to inspire thee with his grace.

#### *Considerations.*

1. **A**fter the time that God hath ordained for the continuance of the world, and

and after a number of dreadfull signes, and horrible presages, the terrour whereof shall make men wither for feare and anguish, a consuming fire, comming like a flood, shall burne, consume, and reduce euen to ashes, euerie thing that is vpon the face of the whole earth, nothing which wee see excepted, nothing to bee priuiledged from this fierie deluge.

2 After this flood of flames and lightnings, all men shall arise from their graues (excepting such as already be risen) and at the summoning of the Arch-angels voyce, they

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they shall appeare before the Iudgement Throne, in the valley of Iosaphat. But alas, with what difference? For the one sort shall arise with glorified bodies, casting forth rayes of exceeding light; and the other in bodies, or rather in Carrions, most hideous and most loathsome to behold.

3 Consider the glorious Maiestie wherewith the soueraigne Iudge will appeare, enuironed with all the Armies of his holy Angels and Saints.

4 This soueraigne Iudge by his redoubted comandement,  
and

(and which shall sodainly and in a moment be put in execution) shall separate the good from the bad, placing the one at his right hand, and the other at his left: euerlasting separation, after the which these two bandes shall neuer anie more meete againe together.

5 This separation being made, and the bookes of consciences being laide open, all men shall see clearly the malice of the wicked, and the contempt which they haue borne to the maiesty of God: and on the other side, the repentance of the good, and the effects of the graces of God which they haue receiued, & nothing at all shall be hidden

F

or

or kept secret in that great Consistorie . O good God, what a shamefull confusion will this be for the one , and what a glorious consolation for the other?

6 Cōsider the last sentence pronounced against the wicked, *Goe you cursed into euerlasting fire ; prepared for the Diuell and his Angels*: weigh well these wordes which are so weighty : Goe, saith he, a word of eternal reiection and abandoning of those vnfortunate wretches , banishing them eternally frō his glorious face: next, he termeth them accursed; O my soule, how dreadful a curse? how generall a curse? a curse cōprising in it all manner

ner of mischiefe and miserie;  
an irreuocable curse, com-  
prehending all times and e-  
ternitie. He addeth, *into ever-*  
*lasting fire.* Behold, O my hart,  
the grieuous horror of this e-  
ternitie; O eternall eternitie;  
and boundlesse infinitie of  
pains, how dreadful art thou?

7 Consider the contrarie  
sentence giuen and pronoun-  
ced in fauour of the good;  
*Come*, saith the Iudge; O sweet  
word, and beginning of salua-  
tion, by which God draweth  
vs vp vnto himselfe, and re-  
ceiueth vs into the bosome of  
Rest and Glorie. *The blessed*  
*of my Father.* O deare blessing,  
treasure of blisse. *Possesse*  
*the kingdome which is prepared*



for you from the beginning of the world. O good God, what excesse of fauor? for this kingdome hath no end.

*Affections and Resolutions.*

1 Tremble (O my Soule) at the remembrance heereof. O my God, who can secure mee at that dismall day, in which the pillars of Heauen shall tremble for feare?

2 Detest and abhorre thy finnes, for onely they can cast thee away at that dreadfull houre.

3 Ah wretched heart of mine, resolute to mend all. O Lord, I will iudge my selfe now with all care and strictnesse, lest I be then iudged farre more rigorously.

gorously. I will examine and condemne my selfe, accuse & chastise my selfe, that the eternal Iudge condemne me not, in that latter day. I will with all sorrow and humblenesse make confession, and will accept all necessarie contrition and aduices, &c.

*Conclusion.*

1 Thanke the goodnes of God, that hath given thee meanes to provide for that day, and time & opportunity to repent.

2 Offer him thy heart to performe it.

3 Pray him to giue thee grace, well and truely to ac-

compliſh it; *Our Father*. And  
prouide a Poſie for all the  
day.

CHAP. XV.

*The ſeauenth Meditation of  
Hell.*

1 Place thy ſelfe in the pre-  
ſence of God.

2 Pray him to aſſiſt thee  
with his grace.

3 Imagine to thy ſelfe a  
darke Cittie, all on fire with  
Pitch and Brimſtone, and  
thronged with miſerable citi-  
zens, which cannot get out.

*Conſiderations.*

1 **C**ONſider that the dam-  
ned are within this bo-  
tomleſſe

tomlesse pit of Hell, as within this vnfortunate city, where they suffer vnspeakeable torments in all their senses, and in all their members: because as they haue employed all their senses and members to commit sinne, so shall they suffer in all their senses and members, the paines & torments due vnto sinne. There the wanton eyes and lasciuious lookes shall be afflicted with the horrible vision of diuels, and hellish spectacles. The eares for delighting in vicious discourses, detractions, and flaunders, shall heare nothing but lamentable outcries, & desperate howlings: and so of others.

2 Consider, that ouer and aboue all these bitter torments, there is yet another greater then they all, which is the losse and priuation of the glorie of God, from whose most amiable face and fruition they are for euer irrevocably debarred. Now if *Ab-salon* found, that the priuation of the face of his father *Dauid* was more greivous vnto him then his very exile; O mercifull Lord, what an infinite griefe wil it be, to be for euer deprived from beholding of thy most delightfull and louely face?

3 Consider withall, the eternitie of these pains, which onely thing maketh Hell intolerable.

tolerable, Alas, if a flea in our  
eare, or if the heate of a little  
feuer, make one short night  
so long and tedious; how te-  
dious shall the night of Eter-  
nitie be, accompanied with  
so many vnspeakeable tor-  
ments? Of this Eternity gro-  
weth in the damned an eter-  
nall desperation, infinit rage,  
and most abhominable blas-  
phemie, &c.

*Affections and resolutions.*

I Terrifie thy soule, and stir  
thy selfe up to feare with the  
words of holy Iob. O my soule,  
art thou able to liue for euer  
with euerlasting flames, and  
amiddest this deuouring fire?  
wilt thou willingly forsake

the sight of thy GOD for  
euer?

2 *Confesse that thou hast de-  
served it.* And wretch that I  
am, how often? O my deare  
Lord, from henceforth I will  
take a new course, and treade  
a cōtrary way, for why should  
I descend into this bottomles  
pit of Hell? I will therefore  
doe this or that indeuour to  
auoyde sinne, which only can  
giue this immortall death.  
*Giue thanks, offer, pray, Our fa-  
ther, &c.*

## CHAP. XVI.

*The eighth Meditation of Pa-  
radise.*

*Pre-*

*Preparation.*

1 Place thy selfe in the presence of God.

2 Pray him to assist thee with his grace.

*Considerations.*

1 **C**onsider a faire & cleare night, and thinke how pleasant a thing it is, to behold the Skie all spangled with an innumerable multitude and varietie of Starres. Then againe in thy imagination, ioyne all this nights goodly beury, with the beury of a faire Sunne-shine day, such an one, that the brightnesse of the Sunne-beames should



should not hinder the sight of the Golden Starres, nor the siluer raies of the Moone: and after all this, say boldely, that all this is nothing, in regarde of the excellent beauty of that great Paradise. O how this place is to be desired, and to be loued! O how pretious is this noble citie!

2 Consider the nobilitie, beautie, and multitude of the Inhabitants, and citizens of this blessed Countrey, those millions of millions of Angels, and Archangells, of Cherubins and Seraphins: those troopes of Apostles, Prophets, Martyres, Confessors, Virgins, and holy Matrons. O how blessed is this  
blessed

bleſſed company? The loweſt and meaneſt whereof, is more beautifull to behold, than all this viſible world: what a ſight will it then bee, to ſee them all together: But O my God; how happie are they? They ſing continually melodious ſongs of eternall loue, they alwayes enioy a conſtant and ſtedfaſt eſtate of gladneſſe, they enterchange one to another vnſpeakeable contentments, and liue in the comfort of endleſſe and indiffoluble amitie.

3 In a word, conſider what good they all haue to enioy God, who gratifieth them for euer with his amiable countenance, and by the ſame, pow-  
reth

reth into their hearts an abisse of delights. VVhat a good is it, to bee vnited euerlastingly to their beginning? They are there like happy birds, which flie chirping and singing perpetually in the Heauen of the diuinitie, which encompasseth them on all sides with vn-speakeable pleasures: there e- uery one striueth, with an ho- ly emulation, who may doe best, and without any enuy, sing the praises of their Crea- tor. Blessed be thou, O sweet Lord and soueraigne Maker, who art so bountifull vnto vs, and dost communicate vnto vs so liberally, the euerlasting treasures of thy glorie. And God on the other side, blef- seth

seth them all with an eternall benediction. Blessed be you for euer, saith he, my beloued creatures, who haue so faithfully serued me, and who shal laude mee euerlastingly with so great loue, courage, and contentment.

*Affections and resolutions.*

1 *Admire and praise this heauenly Country.* O how beautifull art thou, my deare Hierusalem!

2 *Reproch vnto thy heart the little courage which it hath had vnto this present, for hauing gone so much awrie from the way of this glorious habitation.* O wherefore haue I so much estranged my selfe from my  
soue-

soueraigne good! Ah wretch that I am, for these pleasures, so displeasing and light, haue I a thousand, and a thousand times, left the eternall and infinite delights. Where was my wit and vnderstanding, to despise such goods so desirable, for desires so vaine and contemptible?

3 *Aspire notwithstanding with vehement resolution to this delicious and desired abode.*  
O my gracious God, since it hath pleased thee at the length to recall my wandring steps, and to direct them into the right way, neuer hereafter wil I retire back to those by-wais, neuer heereafter will I stray from the true path. Let vs go  
with

with courage (my dear soule)  
let vs runne towards this blef-  
fed Country, which is pro-  
mised vs in the kingdome of  
Heauen: What make we so  
long in this beggarly coun-  
try of Egypt? I will therefore  
dispatch my selfe from al such  
things, as may put me out of  
the way, or hinder mee in so  
happie a iourney: I will per-  
forme such and such things,  
as may bring mee safely and  
speedily to my iournies end.  
*Giue thanks, offer, pray, Our  
Father &c.*

CHAP. XVII.

*The ninth Meditation; by way  
of Election or Choice of Para-  
dise.*

*Pre-*

*Preparation.*

- 1 Place thy selfe in the presence of God.
- 2 Humble thy selfe before his maiestie, praying him to inspire thee.
- 3 Imagine thy selfe to be in a plaine field, all alone in companie of a good Angell, as yong *Tobias* going to *Rages*: and that hee causeth thee to see aboue thee Paradisc open, with all the pleasures represented in the former Meditation of Paradisc: and beneath, that he maketh thee see the pit of hel wide open, with all the torments described in the Meditation of Hell, thou being placed on thy knees.

*Consi-*

*Considerations.*

1 **C**onsider that it is most certaine, that thou art in very deepe in the mid-way to Paradise, and Hell, and that the one, and the other, is open to receive thee, according to the choice which thou shalt make.

2 Consider, that the choice which now thou makest, of the one or the other place in this world, shall last for all eternitie in the world to come.

3 Consider, that although both the one, and the other, be open to receive thee, according to thy choice, yet that GOD who is readie to give thee, cyther the one by  
his



his iustice, or the other by his mercie, desireth notwithstanding, with an incomparable desire, that thou wouldest make choice of Paradise.

4 Consider, that Iesus Christ from Heauen aboue, louingly beholdeth thee, and inuiteth thee sweetly, saying: Come (O my deare Soule) to euerlasting repose betweene the armes of my goodnesse, where I haue prepared immortall delights for thee, in the multitude of my loue. Behold, the Saints also wishing nothing else, but that one day thy heart may be ioyned with theirs, in that happy company, there to praise God for euer and euer, assuring thee  
that

that the way to heaven, is not  
so vneasie as the world would  
make it. Come boldly (deare  
soule) say they, forward with  
courage, for he that shal pon-  
der diligently the way of De-  
votion, by which we haue as-  
cended hither, shal perceiue,  
that we arriued to these eter-  
nall ioyes, through pleasures,  
without cōparison more ple-  
sant, then all the delights and  
pleasures of the world.

*Election.*

O Hell ! I detest thee  
now and for euermore, I de-  
test thy torments and paines,  
I detest thy vnfortunate and  
accursed eternitie; and aboue  
all, I detest those eternall blas-  
phemies

phemies and execrations,  
which thou vomitest out e-  
ternally against my G O D.  
And turning my Soule vnto  
thee, O beautifull Paradise,  
euerlasting glorie, and end-  
lesse felicitie, I make choice  
for euer and irreuocably, of  
my dwelling and habitation  
within thy faire and beautifull  
buildings, within thy holie  
and most louely Tabernacles.  
I blesse thy mercie, O my  
G O D, and accept the offer  
which it pleases thee to make  
me. O sweet Sauour I E S V S,  
I likewise embrace thy euer-  
lasting loue, and agree to the  
purchase which thou hast  
made for mee, of a happie  
lodging in this blessed Hieru-  
salem;

salem; not so much for anie  
thing else, as to loue and  
blessed thee for euer and euer.

CHAP. XVIII.

*The tenth Meditation; by way  
of Election and Choice which  
the soule makes of the deuout  
life.*

*Preparation.*

- 1 Place thy selfe before  
God.
- 2 Prostrate thy selfe before  
him, and craue the assi-  
stance of his grace.

*Considerations.*

- 1 **I**Magine thy selfe once a-  
gain to bee in a plaine  
field, all alone, and that thou  
seest

seest on thy left hand, the diuell seated vpon a great high throne, with many infernall fiends by him : and round about him a great troope of worldlings, which all bare-headed, acknowledge him for their Lord, and doe him homage, some by one sinne, and some by another. Behold the countenances of all these vnfortunate Courtiers of this abhominable king : Beholde, some of them furious, and madde with hatred, enuie, and choller : others killing one an other with spite and rancour : others withered away, pensieue, & busie onely to heap vp riches : others attending only to vanity, led away  
with

with pleasures, altogether fond and vnprofitable: others filthy, vgly, rotten, and putrified, in their brutish affections. Behold how they are all without any repose, without order, and without contentment. Behold how they despise one another, & loue but only from the teeth outward. In a word, thou shalt see a pitifull common-wealth, miserably tyrannized by this accursed king, which may iustly moue thy heart to cōpassion.

2 On the right side, behold Iesus Christ crucified, who with most hartie loue, prayeth for these poore people possessed of the diuel, that they may be freed and deliuered from

G

that

that tyrannicall thraldome, & calling them meekly and curteously vnto him : Beholde round about him , a great troupe of deuout persons: beholde the beauty of this kingdom of Deuotion . O what a goodly sight is it, to see this troupe of virgins, of men, and women , whiter then the Lillies, that assembly of widowes full of Mortification and Humilitie: Behold the rankes of diuers married folke , living so sweetly together with mutuall comfort, which can not proceede but from heavenly charitie. Consider how these deuout soules, accommodate the care of their exteriour house, with the care of the interiour:

terious & the honest loue  
of the husband, with that of  
the celestiall Bridegroom:  
Beholde them all, vniuersally,  
and thou shalt see in them all,  
a sweet, holy & amiable coun-  
tenance, all of them reuerent-  
ly giuing care to our blessed  
Lord, whom euery one would  
willingly place in the midst of  
his heart. They are all full of  
ioy, but their ioy is gracious,  
charitable, and well ordered:  
they abound in loue one to-  
wards another; but their loue  
is sacred, pure, and vnspotted.  
Such as suffer afflictions a-  
mongest this deuout compa-  
ny, neither torment nor trou-  
ble themselves, nor leese their  
courage. Lastly, behold those



lously eyes of our Lord and Sauour, which sweetely are cast vpon them all, to comfort them, and how they all together aspire vnto him.

3 Thou hast already cast off Sathan, with all his woful and execrable troupe, by the good Affections and Resolutions, which (through Gods grace) thou hast conceiued : Notwithstanding thou art not yet arriued to the Palace of thy King our Lord Iesus, nor ioyned with his blessed Court of deuout soules : but hitherto thou hast alwayes remayned, between the one & the other.

4 The crucified King of glorie himselfe, calleth thee curteously by thine owne name :  
Come

Come my welbeloued, come  
hither that I may crown thee.

*Electiō.*

1 O vaine world! O abho-  
minable troupe! no, you shall  
neuer see me vnder your ban-  
ner. I haue for euer left off  
your fooleries and vanities. O  
execrable king of pride, ô cur-  
sed king! fiend of Hell, I re-  
nounce thee, with al thy vain  
pompes, I detest and desie  
thee, with all thy workes.

2 And humbly turning my  
self vnto thee my deare Lord  
Iesus, King of felicitie and e-  
ternal glory, I embrace thee  
with all the forces of my soul,  
I adore thee with al my hart:  
I choose thee now & euer for

my King, and for my onelie Prince : I offer vp vnto thee, my inuiolable fidelitie : I doe homage irreuocably vnto thy diuine Maiestie, and submit my selfe wholly to the obedience of thy holy laws and ordinances.

### CHAP. XIX.

*How to make a generali Confession.*

¶ **H**ITHERTO (my deare *Philothous*) haue I set down the Meditations which I thought requisit for our purpose : and when thou hast passed them ouer with diligence and deuotion, then goe with an humble, but yet couragious spirit, to make thy general

rall Confession. But I pray thee, suffer not thy selfe to be troubled with anie kinde of apprehension. The Scorpion is venomous in the wound, which ariseth from his sting: but himselfe being reduced into oyle, becomes a singular remedy against his owne stinging: so sinne is not shameful, but when it is committed; but being converted into confession and repentance, becomes wholesome and honorable. Contrition & confession are so precious, and of so sweete a smell, that they blot out the filth, and disperse the stinch of sinne. *Simon* the leaper, iudged *Mary Magdalen* to be a sinner, and called her

so : but our merciful Saviour denied it, and spake no more of her finnes, but of the sweet perfumes which she powred forth, and of the greatnesse, and odoriferous sent, of her inflamed charitie.

2 O my *Philothens*, if we be truely humble in our owne eyes, and in the sight of God: our finnes will displease vs aboue all things, because God is highly offended with them; but the accusation of our sins will be sweet and pleasant vnto vs, because God is greatly honoured with it. A kinde of heart-ease, and asswaging of paine it is, to haue declared plainly and sufficiently, the disease that tormenteth vs, to

a skilfull Physitian, that can cure vs.

3 Take in hand this protestation following, which serueth for a conclusion of al thy contrition: ponder it well, from the beginning to the ending, and reade it attentiuely, and with the greatest feeling that possibly thou canst.

CHAP. XX.

*An authentical protestation, serving to graue in thy soule a firme resolution to serue God, and to conclude the acts of repentance.*

1. **I** Wretched sinner heere personally appearing, & standing in the presence of God euerlasting: hauing con-

G 5 side-

sidered the exceeding mercie of his diuine goodnesse to-wardes mee, most vnworthie and miserable caytiffe, whom hee hath created of nothing, preserued, sustained, and deliuered from so many dangers, and endowed with so many benefites: But aboue all, considering the incomprehensible sweetnesse and clemencie wherewith this most good God hath so bountifully tolerated me in my iniquities, so often, and so louingly inspired me, inuiting me to amendment, and so patiently expected my repentance and conuersion vntill this N. yeare of my age, notwithstanding all my vnthankfulnesse, disloy-  
altie

altie, and infidelitie, whereby deferring my conuerſion, and deſpiſing his graces, I haue ſo impudently offended him; hauing moreouer conſidered, that at the day of my Chriſtning, I was ſo happily and holily vowed and dedicated vnto my G O D, to bee his childe, and that contrary to the profeſſion, which then was made in my name, I haue ſo many and ſundry times, ſo execrably and deteſtably profaned and violated my ſoule, imploying it and oppoſing it againſt his Diuine Maieſty: At length, recalling my ſelfe, and proſtrating my ſelfe in heart and minde before the throne of his Diuine Juſtice,



I acknowledge, confesse, and yeelde my selfe lawfully attached and conuicted of high treason against his diuine maiestie, and guilty of the death and passion of Iesus Christ, by reason of the hainous sins which I haue committed, for which hee dyed, and suffered the torment of the Crosse: so that consequently, I am worthy to be cast away, and damned for euer.

2 But turning my selfe towards the throne of the infinite mercy of the selfe same eternall GOD; hauing detested from the bottome of my heart, and with all my force, the iniquities of my life forepassed. I most humbly require  
and

and craue pardon, grace, and mercy, with entire absolution from my crime, through vertue of the passion and death of the same Sauour and Redeemer of my soule, vpon whom relying, as vpon the only foundation of my hope, I confirme againe, advow, & renew, the sacred profession of loyall seruice and fidelitie, made in my name & behalfe, to my God at my baptising: renouncing the Diuell, the flesh, & the world, abhorring their execrable suggestions, vanities, and concupiscences for all the time of this present life, and for all eternitie: And conuerting my selfe vnto my most gracious and mercifull  
God,

God, I desire, deliberate, purpose, and fully resolve irrevocably to honour him, serve him, and love him now and for ever: giving him for this end, and dedicating and consecrating, my spirit with all his faculties, my soule with all her functions, my heart with all his affections, and my body with all his senses: protesting neuer more to abuse any one part of my being or nature, against his diuine wil and soueraigne Maiestie: to whom I offer vp and sacrifice my selfe in spirit, to be to him a loyall, obedient, and faithfull creature for ever, without euer vsaying, reuoking or repenting me of my promise.

3 But

3 But if alas, through suggestion of mine enemy, or through humane frailtie, I chaunce at any time to transgresse in any thing whatsoever this my purpose and resolution, I protest and determine from this very houre, through the grace and ayde of the holie-Ghost, to arise againe so soone as I shall perceiue my fall, and so to returne anew to the Diuine mercie, without any stay or delay whatsoever. This is my will, intention, and resolution irreuocable and inuiolable, which I aduow, and confirme, without reservation or exception.

4 Let it please thee O my  
eter-

eternall God, almightie and  
all good Father, Sonne, and  
holie-Ghost, to confirme and  
strengthen mee in this resolu-  
tion, and to accept this my  
cordiall and inward sacrifice,  
in the odour of sweetenesse.  
And as it pleased thee to ligh-  
ten mee with thy holie inspi-  
ration, and to giue mee the  
will to purpose fully, so grant  
mee also force and grace to  
performe it perfectly. O my  
God, thou art my God; God  
of my spirit: and for such doe  
I reuerently, thankfully, and  
louingly acknowledge, ho-  
nour, and adore thee, now,  
and for euer. Liue O Iesus.

CHAP. XXI.

*A devout manner to receive Absolution.*

I **T**HIS Protestation ended, bee verie attentive, and open the eares of thy heart, to heare the words of thy absolution, which the Sauior of thy soule himselfe, sitting vpon the throne of his mercie, will pronounce from aboue in heauen.

2 Behold heere (my *Philothens*) an admirable contract, which passeth betweene thee and thy God, by which thou makest so happy a peace with his diuine maiesty, forasmuch as giuing thy selfe to him, thou

thou gain'st him and thy selfe also, for life everlasting. It remaineth onely to take pen in hand, and subscribe with a ioyfull heart to the act of thy protestation, and afterward, thou shalt goe to the sacred Table, where God on the other side will reciprocally signe & seale thy absolution, and the promise which hee makes vnto thee of the Kingdome of Heauen, putting himselfe by his venerable Sacrament, as a sacred seale and signet vpon thy renewed hart.

3 Thus (I trow) *Philotheus*, thy soule will bee wholly purged from sinne, and all sinfull affections. Yet because these affections are easily bred and borne

borne anew in the soule, thorough our frailtie, and ouer rebellious cōcupiscence, which may well bee mortified, but neuer wholly extinguished. while wee liue in this mortal life: I will giue thee some instructions, which being well practised, may preferue thee heereafter from grievous sin, and from al inclination or affection thereof, so that it may neuer henceforth find place in thy heart. And forsomuch as the selfe-same instructions, serue also for a more perfect and higher mortification of the soule; before I deliuer them, I will speake a word or two of this absolute and perfect puritie of minde, where-

vnto



vnto I would willingly conduct thee.

CHAP. XXII.

*That wee must purifie our selues  
from the affections which we  
haue to any sin neuer so small.*

**A**S the day-light en-  
creasing, wee see by  
degrees more clearly  
in a Looking-glasse, the  
spottes and blemishes of our  
countenance: euen so as the  
inward light of the Holie-  
Ghost illustrates our consci-  
ences, wee see more plaine-  
ly and distinctly, the sinnes,  
inclinations, and imperfections,  
which may hinder vs to  
attaine to true deuotion. And  
the very same light that cau-  
seth

seth vs to discouer those spots and deformities, enflameth vs likewise with desire to cleanse and purge vs from them.

2 Thou shalt discouer in thy selfe, my deare *Philotheus*, that besides greuous sinnes and the affection to them, frō which, by the afore-mentioned exercises, thou hast been purged, there remaine yet in thy soule diuers inclinations and affections to smal sinnes. I doe not say, thou shalt discouer small sinnes, but inclinations to them: now the one is far different frō the other: for wee can neuer be altogether free from small sinnes in this mortall life, at least so to continue in that puritie for any

ny long time, but wee may be well without all affection vnto small sinnes: For (to giue an example of this diffrence) it is one thing to lie once or twice merrily, in things of small importance, and another thing to take pleasure in lying, and to beare an affection to this kinde of sinne.

3 I say then, that one must purge his soule from all the affections and inclinations that he feeleth to smaller sins, that is to say, that he must not nourish voluntarily, a will to continue and perseuere, in any kinde of small sinne: for it would be too too great a negligence, to keepe wittingly & aware vnto vs in our consciences,

sciences, a thing so displeasing vnto God, as is the will to bee willing to displease him: for a sinne, bee it neuer so little, displeaseth almighty God, though not so heynously as the greater. If then light sinnes displease him, the will and affection which one hath to light sinnes, is no other thing, but a resolution and purpose to displease his Diuine Maiestie. And how is it possible, that a generous & noble soule, should endure, not only to displease his God, but to beare an affection to displease him.

4 Such affections (my *Philothens*) are directly contrarie

trarie to Deuotion , as Affection and Delight in great sinnes , are opposite to charitie : They weary and weaken the forces of the Spirit, hinder the course of Diuine Consolations , open wide a gate to Temptations. *Dead Flies* (saith the Wise-man) *marre the sweetnesse of an Oyntment* : but those which eate thereof in passing by, spoyle nothing but that which they take, leauing the rest vntainted: but when they linger long, and doe die in the Oyntment, they marre both the vertue and value of it , and doe leaue it nothing worth but  
to

to bee cast away. So small sinnes, chancing to fall in a deuout soule, and not staying there any time, doe not much harme vnto it: but if the same sinnes dwell in the soule, through the affection and delight wherewith she entertaineth them, they make her without doubt, to loose the sweetnesse of the oyntment, which is the grace of holy deuotion.

5 Spiders kill not the Bees in their hiues, but they spoyle and corrupt their honey, and intangle their hony-combes with their Cob-webs, so that the Bees cannot goe forward in their worke. This is to bee vnderstood when Spiders get  
H into

into the hiues, so that they make their abode in them. So small sins are not so cruell to our soules, but yet marre the honey of our deuotion, & in-tangle the powers of our soule so strongly with naughtie customs, and bad inclinations, that it can no more exercise charity with promptnes & alacrity, in which deuotion consisteth; but this is to be vnderstood when small sins do dwel in our consciences, by the affection and delight which wee beare vnto them.

6 It is no heynous sinne (my *Philothheus*) to tell some little lye in pastime, to exceed somewhat in needlesse talke, in carelesse looks, in apparrell,

in

in mirth, in play, in dauncing,  
and such like toyes, so that as  
soone as wee perceiue these  
ghostly Spiders entred into  
our soules, we chase them and  
drive them presently away, as  
the Bees drive away the cor-  
porall Spiders: but if we per-  
mit them to stay in our hearts,  
and not onely this, but if wee  
bend our affections to retaine  
and multiply them, wee shall  
soone finde our hony destroied  
and made bitter, and the  
hine of our conscience pester-  
red and spoiled. But I say once  
again, what likelihood is  
there that a noble and vertu-  
ous soule would take pleasure  
in displeasing God; and de-  
light her selfe in becomming



disagreeable vnto him, and to retaine a desire and will to do that which she knoweth to be grieuous vnto him.

### CHAP. XXIII.

*That wee ought to purifie our selues from affection and delight of vnprofitable & dangerous things.*

I. **G**AMING, Dauncing, Feasting, Brauerie, Maskes, Comedies, and such like pastimes, of themselves are not hurtfull at all, but indifferent, and may bee well and ill vsed; yet notwithstanding, these things be dangerous, and for one to beare an affection to them, is yet

yet more dangerous. I say then (*Philothheus*) that although it bee no sinne at all, but lawfull to play, to daunce, to deck and adorn thy selfe according to thy estate, and the custome of the times, to heare honest Comedies, to banquet with sober company: yet to delight in such things, is exceeding dangerous, and altogether contrary to the exercise of deuotion. It is no sinne to doe such things: but it is very ill to set thy affection that way. It is pittie to sow such vaine and foolish thoughts in the fertill field of our heart, which take vp the roome of vertuous impressions, and hinder the iuice of the soule from nourishing

good and wholesome inclinations.

2 The ancient Nazarites abstained not onely from that which might inebriate, or make them drunke, but from grapes also, and the veriuice of grapes: not that the grape or veriuice maketh drunk, but because it was to bee feared, least tasting the veriuice, they should be tempted to eate the grapes, and by eating grapes, they should stirre vp an appetite of drinking wine. I deny not but wee may sometimes vse these dangerous things, but I auouch absolutely, that we can neuer settle our affection and delight on them, without detriment to deuotion.

The

The Stagges when they feele themselves ouer-fat, retire to the bushes and thickets of the Forrests, because they perceiue that being loaden with their owne weight, they should not bee able to run if they should chance to be hunted. In like manner, the heart of man surcharged with these superfluous, vnprofitable, and perilous affections, cannot runne after his God with promptnesse, facilitie, and willingnesse of minde, which is the true poynt of deuotion.

3 Little children sweat and tire themselves to catch Butterflies, and no body thinkes it ill in them, because they bee little children; but is it not a

ridiculous thing, nay, rather is it not lamentable, to see men of vnderstanding and yeares to be besotted with the delight of such fond toyes & base trifles, as these of which we speake? which besides that they be altogether vnprofitable, put vs likewise in euident danger of erring, and disordering our selues, in the pursute of holinesse and pietie. For this cause (my deere *Philobee-us*) I say that we must necessarily purifie and cleanse our selues from these affections: for though the actes themselves be not alwayes contrary to deuotion, the inclination and delight in such actions is alwaies damageable vnto it.

CHAP.

## CHAP. XXIIII.

*That wee must purge our selues  
from bad inclinations.*

I. **B**ESIDES these vitious  
inclinations wee haue  
(my *Philothens*) cer-  
taine naturall inclinations to  
some kinde of acts : which in-  
clinations, because they pro-  
ceed not in vs from our parti-  
cular finnes, are not proper-  
ly finnes, neither great nor  
small, but are onely imperfe-  
ctions and defects. For exam-  
ple, the holy Matron *S. Paula*,  
according to the relation of  
*S. Hierom*, had a great inclina-  
tion to grieffe and sadnesse, so  
that at the death of her chil-  
dren and husband, she was al-

H 5      waies

waies like to die for sorrow: this was an imperfection in this blessed woman, but no sin at all, since she had it against her will : for no doubt shee tooke no pleasure in this kind of sorrow.

2 There be some that naturally are light of behauiour, others stubborne and sullen, others hard to receiue and admit another mans counsell, other some prone to indignation, others to choler, others to loue: and to bee brieft, few shalt thou find in whom some such imperfection may not be noted: which although they bee, as it were, proper and naturall to euery one, yet by a care and contrary affection, they

they may bee moderated and corrected; yea and be altogether purged and deliuered of them.

3 And I tell thee (*ô Philothens*) that it is necessary that thou indeuour so to doe. Men haue found the meanes to change bitter Almond-trees into sweet, onely by piercing them close to the root, to let out the bitter iuice of them: why may we not then let forth our peruerse inclinatio<sup>n</sup>s from the roote of our heart to become better? There is not so good a nature but may be corrupted by vicious customes: nor so badde and stubborne a condition, but may first by the grace of God, and next by  
good



good industrie and diligence,  
bee corrected and surmount-  
ed. To this end therefore wil  
I now set thee down some in-  
structions and exercises, by  
which thou mayst purge thy  
soule from all affection to  
small finnes, and from these  
naturall imperfections; and  
withall fortifie and arme thy  
selfe against all grieuous  
sinne. God giue thee  
grace to practise  
them well and  
effectual-  
lye.

THE

THE SECOND  
PART OF THIS IN-

TRODUCTION, CON-  
taining diuers aduises for the lift-  
ing up of the soule to God by  
prayer, and by use of the  
Sacrament.

CHAP. I.  
*Of the necessity of Prayer.*

**T**HE exercise of  
Prayer placeth  
our vnderstanding  
in the clearenesse  
of the Diuine  
light, and exposeth our cold  
affection to be warmed by the  
heate of heauenly loue:  
nay,

may, there is nothing that so much purgeth our vnderstanding from ignorance, and our wil from depraued affections. Prayer is the water of benediction, which being sprinkled vpon our soule, maketh the plants of our good desires to flourish, washeth our mindes from imperfections, and tempereth the inflamed alteration, which passions produce in our heart.

2 All praier hath these good effects, but aboue all, I counsell thee to apply thy selfe to mentall and cordiall prayer, and especially that which hath for its matter or subiect, the life and passion of our Lord: for beholding him often by  
me-

meditation, thy soule will bee filled with him, thou wilt learne his carriage, as it were, and gestures, and conforme all thy actions according to the measure and modell of his. He is the light of the world: it is in him then, and by him, and for him, that we must bee cleared and illuminated; he is the louely tree of life, vnder his shadow then must we refresh our selues; hee is the liuing well of *Iacob*, to wash away all the ordure and stainses of our soule. To be short, we see that little children by hearing their mothers speake, and prating often with them, doe come to learn their language: and so wee continually conuerſing

uerſing with our Sauour by meditation, obſeruing & pondering reuerently his wordes, his workes, & his affections, ſhall ſoone, by the help of his grace, learne to ſpeak, to work to will and deſire as hee did. We muſt reſt vpon this reſolution (my *Philothous*) and beleeue me we cannot come vnto God the father by any other gate but this; and euen as the glaſſe of a mirrour cannot ſtay or retaine the rayes of our eye-ſight, vnleſſe the backe be ſeeled with tinne or lead: ſo the Deitie cannot wel be contemplated by vs in this world, if it were not ioyned to the ſacred humanitie of our Sauour, whoſe life and death is  
the

the most proportionable, delicious, sweete and profitable object, that we can choose for our ordinary meditation. Our Saviour, not for nothing, called himselfe the bread of heaven: for as bread is to bee eaten with all sorts of meates: so our Saviours life must bee meditated, considered, and sought after in all our praiers and actions. This life & death hath been disposed and distributed into diuers poynts and passages, to serue for meditation by many Authours, whom thou mayst reade.

3 Imploy in this meditation every day an houre, and that before dinner, if it may be, betimes at the beginning  
of

of the morning: for then shalt thou finde thy spirit lesse troubled and distracted, and more fresh and disposed after the repose of the night. But spend no more then an houre, vnlesse thy spirituall director expressly command it.

4 If thou canst performe this exercise in the Church, and finde leasure and tranquillitie there, it would be a place most commodious: for no body, neither father nor mother, wife nor husband, nor any other whatsoeuer, can with any reason hinder thee to stay at the least one houre in the Church; whereas being subiect by any obligation or dutie to such parties as I haue  
named

named in thy house, thou wilt not bee able peraduehture, to promise thy selfe an houre so free and quiet.

5 Begin all thy deuotions, be they mental or vocall, with the presence of God: keepe this rule without faile, and without exeption, and in short time thou shalt perceiue what inestimable profite thou shalt reape by it.

6 If thou wilt beleene my counsell, accustome thy selfe to say the LORDS Prayer in a common Language, if thou canst no other, and learne likewise to vnderstand well the wordes contained in it; and vse to say it, fixing profoundly thy thought



thought vpon euery word therof: not making post haste, or struiuing to say it often, but rather studying and endeouoring to say that which thou sayest, from thy heart: for the Lords prayer being said once onely, with feeling and heedfull attention of mind and desire, is better worth by farre, then many times recited hastily, and with little ponderation of the meaning of them.

7 If in making thy vocal prayers, thou feele thy heart drawn and inuited to inward mentall prayer, refuse not to go where this good motion inuiteth thee, but let thy spirit decline faire and softly on that side: and care not much for missing thy

thy vocall prayers, which thou didst intend: for the mental praier which thou hast made in stead thereof, is much more pleasing vnto God, and more profitable for thy soule. I except from this rule the Ecclesiastical office: for if thou be bound to say it by obligation of order, state of life, that dutie must first of all be payed and performed.

8 If it should so happen, that all the whole morning should passe away, without performance of this sacred exercise of mentall prayer, either for the multitude of affaires, or any other cause (yet procure by all meanes possible, that such causes happen but seldome)

seldome) indeuour to repaire this losse after dinner, in some houre furthest after meate: for doing it presently after repast, before digestion bee wel made, thy health would bee much impaired, and thou shouldst finde thy selfe overcharged with drowynesse. But if all the day long thou canst not recouer this losse, recompence it at least by multiplying iaculatory prayers, and by reading some booke of deuotion, with some punishment or other for committing this fault; and therewithall make a strong resolution to set thy selfe in good order all the day following.

## CHAP. II.

*A brieft methode of meditation: and first of the presence of God, which is the first point of Preparation.*

I. **B**UT perhaps (*Philothemus*) thou knowest not how thou shouldst make this mental praier which wee so much commend vnto thee: for it is a thing that in this our vnhappy age very few are acquainted withal. For this cause I present thee a brieft and simple methode to that end, vntil such time as by reading many good bookes that haue been composed vpon this subiect, and aboue all, by often vse and exercise thou  
be

bee more amply instructed. And first I set thee downe the Preparation, which consisteth in two points : whereof the first is, to place thy selfe in the presence of God; and the second, to inuocate his aid and assistance. To place thy selfe in the presence of God, I propound vnto thee the foure principal meanes following, wherewith thou mayst helpe thy selfe in this thy beginning.

2. The first consisteth in a liuely and feeling apprehension of the omnipresence of God, that is to say, to conceiue and acknowledge that God is in all, and euery where, and that there is neither place nor thing

thing in the world wherein he is not most assuredly and certainly present: so that as the birds, wheresoeuer they flye, incounter alwayes with the aire, wherewith they are alway compassed: in like manner, where-euer we be, we find God still present. Euery one knoweth this veritie, but euery one is not attentiu to apprehend and ponder it. Blind men that cannot see a Prince who is present with them, omit not to respect and honor him, when they are admonished of his presence: but because they cannot see him with their eyes, they easily forget that he is present; and forgetting him, more easily omit

I                    their

their due respect and reuerence. Alas wee see not God (my *Philotheus*) who is present alway with vs, though faith doe aduertise vs of his presence: yet not seeing him with our eyes, we often forget our selues, and therefore comport and carry our selues, as though God were farre from vs. For although we know well enough that he is present in all things; yet not pondering, nor weighing this presence, it is as if we knew it not. Therefore euer, before prayer, we must prouoke our soule, to an attentiuie sight (as it were) and consideration of Gods presence: so did holy *David*, when he cried out: *If I*  
*mount*

mount into heauen, O my God, thou art there : If I descend into hell, thou art there present : we must then vse the words of Iacob, who after he had seene the mystery of the sacred ladder, hee said : *O how holy and dreadfull is this place ! verily God is in this place, and I knew it not*, that is, hee thought not of it : for he was not ignorant that God was in all, and euery where. When thou comdest then to prayer (*Philothheus*) say inwardly to thy owne heart : O my heart, my heart, God almightie is here present in very deed.

3 The second meanes to place thy selfe in this sacred presence, is to thinke and con-

I 2      sider



sider, that God is not onely in the place where thou art; but that he is by a most particular and peculiar manner in thy heart, and in the very bot-tome of thy spirit, which hee quickneth and animateth with his diuine presence, being there as the heart of thy heart, and the spirit of thy spirit. For as thy soule is as it were spread through all thy body, and in euery part and parcell thereof, and yet is in a more speciall and remarkable manner present in the heart: so likewise God being verily present in all things, assisteth notwithstanding with a more particular and notable presence in our spirit. For this cause *David* cal-

calleth God the God of his heart: and S. Paul saith, that we live, we move, and we are in God. In consideration then of this veritie, stirre vp in thy heart a great reuerence towards thy God, who is so inwardly present in thy soule.

4 The third manner of presence is, to consider and behold our blessed Saviour, who beholdeth frō heauen all persons in the world, but especially all Christians, who are his children, and most particularly such as be in prayer: whose actions and behauiour hee marketh most louingly. And this is not a simple imagination of our phantasie, but an infallible veritie: for although

we see not him, yet hee from thence considereth and looketh vpon vs. *S. Stephen* saw him in such sort, viewing and marking his comportment in his martyrdom. So that wee may truly say with the Spouse, *Behold him there behinde the wall, looke where hee is looking through the windowes, seeing through the lattice.*

5 The fourth manner of presence consisteth in helping our selues with a simple imagination, by representing to our thoughts our Saviour in his sacred humanitie, as if he were ~~hard~~ by vs, according as wee are accustomed to represent our friends to our fancie, and to say; *Mee thinkes I see*  
such

such a one dooing this or that, it seemes vnto mee, that I behold him thus or thus attired, and such like. But if the venerable sacrament of the Eucharist were present, then this presence were true, and not by meere imagination, when hee seeth and marketh our actions, although we see not him in his owne likenesse.

6 Vse then (my *Philothetas*) these foure manners of placing thy soule in the presence of GOD before prayer: but they must not bee all imployed at once, one onely at one time will suffice, and that briefly and simply, not staying long, nor spending much time in calling

of this presence into thy minde.

### CHAP. III.

*Of Inuocation, the second poyn<sup>t</sup> of preparation.*

1. **I**NVOCATION is made in this manner. Thy soule remembring and perceiuing herselfe to be in the presence of GOD, prostrate before his Diuine Maiestie with all reuerence, acknowledgeth her selfe most vnworthy to abide before so soueraigne and glorious an excellencie: yet knowing notwithstanding that his goodnesse will haue it so, shee humbly demandeth  
grace

grace of him purely in this her meditation.

2 If thou wilt, to this end thou mayst vse some short and inflamed words, such as beethese of holy *Dauid*. *Cast mee not (O God) from thy face: take not from mee the fauour of thy holy Spirit. Suffer thy face to shine vpon thy seruant, and I will consider thy meruailes. Giue mee vnderstanding, and I will ponder thy law, and keepe it with all my heart: I am thy seruant, giue mee vnderstanding: and such like as these.*

## CHAP. IIII.

*Of the third poynt of preparation, consisting in proposing the mysterie which we meane to meditate.*

I. **A**FTER these two ordinarie poynts of preparation, there is a third, which is not common vnto all sorts of meditations, which some call, the forming or figuring of the place, or an interiour lecture, or reading of the passage to be meditated on. And this is nothing else, but to represent vnto thy imagination, the summe and substance of the mysterie which thou wilt meditate, and to paint it out  
in

in thy thoughts so liuely, as though it passed really and verily in thy presence. For example sake: If thou wouldst meditate our Lord vpon the Crosse, imagine thy selfe to be present vpon the mount of Caluarie; and that there thou beholdest and hearest all that is done or said in the passion of our Lord; or if thou wilt (for it commeth all to one end) imagine to thy selfe that in the very same place where thou art, they crucifie our Saviour in such manner as the holy Euangelists doe describe.

2 The like may bee done when thou wilt meditate of death, as I haue noted in the meditation



meditation thereof: and likewise in the meditation of hell: and in all such mysteries, in which visible and sensible things are handled; for as touching other sorts of mysteries of the greatnesse of God; of the excellencie of vertue; of the end for which wee were created, and such like, which bee inuisible things, and not subiect to the apprehension of our senses; in these (questionlesse) we cannot vse this kinde of imagination. True it is, that wee may vse some similitude or comparison, to helpe our consideration withall in such inuisible mysteries, but those similitudes are hard to be met with; and my meaning is to deale

deale with thee but plainly, so that thy spirit bee not wearied, and ouer-laboured in searching out curious inuentions.

3 By the meanes of this imagination, we locke vp our spirit, as it were, within the closet of the mysterie which wee meane to meditate: to the end it range not idly hither & thither; euen as wee shut vp a bird in a cage, that shee flye not away; or as we tye a hauke by her leash, that so she bee forced to tarry quietly vpon the hand.

4 Some more cunning masters will (perchance) counsell thee, that it is better to vse onely a simple thought, or act  
of

of faith, in beleeuing the mystery, and a brieſe apprehenſion altogether mentall and ſpiritual, thereof. Others, that we frame within our ſelues, the place and manner, or the hiſtorie propoſed to meditate, and not conſidering it as if it paſſed in ſome other place without thee, or farre diſtant from thee; But theſe wayes are too ſubtill and hard for yong beginners; and therefore vntill ſuch time as Gods grace doe liſt thee higher, I counſel thee (*O Philotheus*) to keepe thee in this low valley which I haue ſhewed vnto thee.

CHAP. V.

*Of the considerations and discourses of our understanding, which is the second part of meditation.*

I. **A**FTER the acts of imagination, which wee haue described in the former Chapters, followeth the act of our vnderstanding, which wee call properly meditation, & is no other thing, but one, or many considerations made by our reason, to stir vp our affections to God, and god y things. For in this is meditation different from study, and discoursing, which are not vndertaken to obtaine vertue, or the loue of God,  
but

but for other respects and intentions, as to become learned, to write, to dispute, or talke intelligibly, or such like matters.

2 Hauing then shut vp thy mind & thought (as I said before) within the bounds and limits of the subiect which thou wilt meditate on, either by imaginry representation, if the matter may be subiect to the senses; or by a simple proposing and conceit of it, if it bee a matter aboue sense, and wholly spirituall: beginne to make considerations and discourses thereof according to the examples which thou mayst see ready made in the meditations aboue written.

3 And

3 And if so be thy soule find  
taste, fruit, & light enough in  
any one of the considerations  
or points which thou hast  
discoursed vpon: stay there,  
without going any further to  
any other poynt; doing in  
this as the thriftie Bees doe,  
which neuer leaue the flower  
they once light on, so long as  
they finde any honey to bee  
sucked out of it. But if thou  
find not taste enough, accor-  
ding to thy desire, in any  
poynt, after thou hast tried a  
litle by discoursing on it, and  
like a good Merchant, hauing  
as it were, cheapned a while in  
that poynt, for to gaine some  
sweetnesse of deuotion, then  
passe on faire & softly to some  
other

other point or consideration, and all without forcing thy thoughts too much, or making too speedy hast to run ouer all the poynts of thy meditation. For one poynt well pondered, is enough for once, and the other poynts may serue thee for another time.

### CHAP. VI.

*Of the affects and resolutions of our will, the third part of of meditation.*

**M**EDITATION pow-  
reth out abundance  
of good motions in  
our will, or the affectiue part  
of our soule: such as are the  
loue

loue of God, and of our neighbour; the desire of Paradise, and eternall glory; zeale of the saluation of souls, imitation of the life of our Lord, compassion, ioy, feare of iudgement, of hell, of being in the disgrace of God, hatred of sinne, confidence in the goodnesse and mercie of God, shame and confusion for our naughty life past. In these and such like affections, our spirit must burst out, and extend & stretch it selfe as much as is possible.

2 Now thou must not content thy selfe with these generall affections, bee they neuer so feruent and holy, nor stand onely vpon them, but  
des-



descend to speciall and particular resolutions for thy correction and amendment. For example, the first word that our Sauour spake vpon the Crosse, will doubtlesse stirre vp in thy soule a good affect of imitation, and a desire to pardon thy enemies, and to loue them for thy Sauours sake and example: but this generall affect and desire is to small purpose, if thou adde not to it a particular resolution, in this manner. Wel, since my blessed Redeemer so louingly did pardon these obstinate enemies of his, hanging vpon the Crosse, I will not hereafter bee troubled or vexed when I heare my neighbour  
or

or my seruant, or fellow N. vse  
such or such taunting wordes  
against mee: I will not bee a-  
griued at this or that de-  
spite, or contemptuous trick,  
that hee or shee doth vse a-  
gainst mee: but rather I will  
indenuour to say and doe such  
and such a thing, to gaine his  
good will, and to mollifie his  
anger or indignation concei-  
ued against mee. And the like  
descent to particular purpo-  
ses of amendment, must bee  
made in all other generall af-  
fections. By this meanes  
(*Philothens*) thou shalt cor-  
rect and amend thy defectes  
in very short time: where-  
as otherwise, by onely gene-  
rall affectes and desires, a-  
mend-

mendment wil be made, hardly and slowly.

CHAP. VII.

*Of the conclusion of the exercise,  
and spirituall poſſe to bee gathered out of it.*

I. **L**AST of all, we must conclude our meditation by three actes, which must bee done with the greatest humilitie that we can. The first act is, Thank-giving vnto God for the holy affections and resolutions, or purposes, which hee hath inspired into vs: and for his goodnesse and mercy which we haue discovered in the discourse of our meditation.

2 The

2 The second act is an Oblation, wherein wee present and offer vnto God the selfe-same goodnesse and mercy of his, which wee haue tasted in meditating; the death also and passion, vertues and merits of his only Sonne our redeemer; and consequently with them, all the affections and resolutions which by his holy grace wee made in our exercise.

3 The third act is a Petition, or supplication; in which wee demand of God, and earnestly coniure him (as it were) to communicate and impart vnto vs, the graces, vertues, and merites of his deere Son, and to blesse the affections &  
re-

resolutions which wee haue made in his honor, and name, to the end wee may faithfully put them in execution. After these three acts, we must pray for the whole Church of God, for our Countrey, Pastours, Parents and Friends. Lastly, I haue aduised that thou shouldst say the Lords Prayer, *Our Father, &c.* which is the generall and necessary prayer of all the faithfull.

4 To all these acts I haue added, that thou shouldst gather a little nose-gay of deuotion; my meaning in this may bee vnderstood by this example. Such as haue delighted themselues, walking in a pleasant Garden, goe not ordi-

ordinarily from thence, without taking in their hands, four or five flowers to smell on, and keepe in their handes all the day after. Euen so, when our minde hath spiritually recreated it selfe, by affectiue discoursing and meditation of some sacred mysterie, wee should cull out, one or twoo points which wee haue found most pleasing to our taste, & most agreeable to our vnderstanding, vpon which wee might busie our minde, and (as it were) mentally smell thereon all the rest of the day. And this must bee done immediately in the selfe-same place, where wee made our Meditation, walking alone a

K      turne

turne or two, and binding those points in our memorie, as we would doe flowers in a little nosegay.

### CHAP. VIII.

*Some profitable instructions and  
aduices for Meditation.*

I **A**BOVE all things (*Philothous*) when thou arise from thy meditation, remember carefully the resolutions & purposes which thou hast deliberated, and made: endeavouring to put them in practise that very day. This is the chiefeft fruit of Meditation, without which oftentimes, it is not onely vnprofitable, but hurtfull; for ver-  
tues

tues meditated, and not practised, doe puffed vp the mind, and make vs ouerboldly presume that we be such indeed, as we resolved, and purposed to be: which doubtles is true, when our resolutions be liuely and solide: but they are not such, but rather they are vaine and dangerous, if they be not brought to practise and exercise. Wee must therefore vse all meanes, and search out all occasions of executing our good purposes: so that, if in my Meditation I resolved, by Gods grace, to winne the mindes of such as haue offended me, by faire meanes, and sweet behauiour: I must cast this very day, how to meete



with them , to salute them curteously; or if I can not meete with them, to speake well of them, and to pray vn-to God for them.

2 At the end of thy exercise, take heed thou giue not thy heart scope to range and wander : lest thou spill the delicious balme of good thoughts, and holie desires which thou hast receiued by prayer : My meaning is, that for some time after, thou keep thy selfe silent and quiet, and not presently with hastinesse, but faire and softly, remooue thy heart from thy prayer, to thy affaires: and in the very entrance into other businesse, endeavour to keepe as long as  
is

is possible, the feeling and taste of those good affects, which thou hast received in Meditation. Any man that had received some precious liquor in a faire portellan, or *China* Platter, to carry home to his house, would goe with it, faire and softly, neuer almost looking aside, but alwayes eyther before him, for feare, that by stumbling hee should marre all, or else vpon his vessell, to see that hee spill not the liquor which hee so much esteemeth: Euen so must thou do when thou hast ended thy Meditation; not distract thy selfe all at once, but looking simply before thee: as for example; If thou

chance to meete with anie whom thou art bound to heare or entertaine, so that there is no remedy but thou must needs accommodate thy selfe to his conuersation, yet looke oftentimes also vp on thy heart, that the precious liquor of holie Prayer be not powred out, but the least that may be.

3 Accustome thy selfe to passe with facilitie and easinesse, from Prayer to all kind of businesse, which thy vocation and profession iustly and lawfully requireth of thee, be they neuer so different from the affections which thou receiuest in Prayer. So let the aduocate learn to passe from pray-

prayer to pleading, the Merchant to his trafficke, the married woman to her huswifrie, and care of her family, with that sweetnesse and tranquillitie, that their mindes be neuer a whit troubled or vexed therewith: for since the one and the other; that is, prayer and our necessarie occupations, are according to the will of God, wee must learne to goe from the one to the other, with an humble and deuout spirit, and follow the wil and ordinance of God, both in the one and the other.

4 Many times immediately after Preparation, thy affection will be altogether fired, and inflamed, with deuotion

to God: and then *Philothens*, thou must let goe the bridle to thy affections, that they may runne freely after the inuiting of Gods Spirit, without keeping that methode which I haue set downe. For although ordinarily, considerations ought to go before Affections and Resolutions: yet neuerthelesse, when the holic Ghost powreth foorth deuout Affections, and holy Motions into thy soule, without discourse and consideration, thou must not then spend time in discoursing the points of thy exercise; for those discourses serue for no other end, but to stirre vp good affections, which in this case,  
the

the holie Ghost graciously  
stirreth vp , and therefore  
needeno discourse at all. In a  
word, whensoever good af-  
fects, and deuout motions  
offer themselues vnto thee:  
receiue them presently, and  
make them roome in thy  
heart, whether they come be-  
fore or after all the considera-  
tions proposed in thy exer-  
cise. Though I haue placed  
in the aboue written exam-  
ples of Meditation, the affe-  
ctions in order after all the  
considerations and points of  
discourse: I did it only to di-  
stinguish more plainely and  
intelligibly the parts and acts  
to be vsed in Prayer: so that  
notwithstanding that order

there set downe, take this for a generall rule, neuer to re-  
straine, or with-hold thy affe-  
ctiōs, once inflamed with any  
deuout motion, but let them  
haue their free course: And  
this is to be vnderstood, not  
onely of the Affections follo-  
wing the considerations, but  
also of the 3. acts of thank-  
giuing, oblation, and petiti-  
on, which may likewise be v-  
sed amidst the considerati-  
ons, when they offer them-  
selues feruently, although af-  
terward, for the conclusion  
of the Meditation, thou must  
repeate them againe.

5 As for resolutions and  
particular purposes drawne  
from those generall Affecti-  
ons,

ons, make them alway after the Affections themselves, and about the end of thy exercise, before the conclusion of it : for if wee should present vnto our thoughts particular and familiar objects, in the heate of our Meditation and Affection, they would put vs in danger of cooling our deuotion, and to enter into distractions.

6 Amiddest these Affections and Resolutions, it is good to vse Colloquies, or familiar talke, as it were, sometime with GOD our Lord, sometimes with our selues, with our owne heart, with sinners, yea and with insensible creatures : as we see that  
holy



holy *Dauid* doth in his *Psalms*,  
and other deuout Saints in  
their Prayers and Meditati-  
ons.

### CHAP. IX.

*Of the drienesse of Affection,  
which often happeneth in medi-  
tating.*

I IF it chance thee to finde  
no tast or comfort in thy  
meditation : I charge thee,  
*Philotheus*, notwithstanding,  
to bee in no sort troubled or  
vexed therefore, but in such  
occasions, sometimes open  
the doore to Vocall Prayers,  
and with deuout wordes, in  
the best manner thou canst,  
complaine of thy selfe vnto  
our

our Lord, confesse thy vnworthinesse desire him to bee thy helper, and say vnto him these words of *Iacob*; *I will not leaue thee Lord, until thou giue me thy blessing*: or those of the Cananean woman: *Yes indeed Lord, I am a dog, but yet dogs eat the crummes that fall from their Maisters table*. Other times take some Spirituall Booke in thy hand, reade it with heede and attention, vntill such time as thy spirit bee awakened, and re-established in it selfe againe: stirre vp thy heart other times with corporal gestures of outward deuotion, prostrating thy selfe vpon the ground; which exterior act is onely to bee vsed, when

when thou art retired alone into some secret closet.

2 But if after all this thou obtaine no comfort, bee the drienesse and barrennesse neuer so great, afflict not thy selfe with it, but perseuere constantly in as deuout a manner as thou canst, before Almighty GOD. How many Courtiers be there, that goe a hundred times in the yere into the Princes chamber, without hope of once speaking to him, onely to be seene of him, and that hee may take notice of them, that they endeouour to shew their duetie to him: So must we, my deare *Philothous*, come to the exercise of Prayer, which is, as it were,  
Gods

Gods Chamber of Prefence,  
purely and meerely to do our  
duety, and testifie our fidelity.  
If it will please his diuine Ma-  
iestie to talke with vs, to en-  
tertaine himselfe with vs by  
his holy inspirations and in-  
terieur consolations, it will  
be doubtlesse an inestimable  
honour to vs, and a pleasure  
aboue all pleasures: but if it  
please him not to doe vs this  
fauour, leauing vs without  
once speaking vnto vs, no o-  
therwise then if he saw vs not,  
or if wee were not in his pre-  
sence: we must not for all that  
goe our way grumbling, or  
melancholy, but continue stil  
patiently, and with deuout  
behaviour, in the presence of  
his

his foueraigne goodnes. And then, without faile, our perseuerance will bee acceptable vnto him, he will take notice of our constancie and diligence, so that an other time, when wee shall come before him, hee will fauour vs, and passe his time (as we may say) with vs in heauenly consolations, and make vs see and taste the beauty and deliciouſnesse of holy prayer. And although he should not shew vs this fauour, let vs content our selues *Philothens* : it is an ouer great honour for such seely earthly wormes as we are, to be in his sight and presence.

CHAP.

## CHAP. X.

*Morning exercise.*

**B**ESIDES this maine exercise of mentall prayer and Vocall, which thou oughtest to performe once euerie day, therebee five other sortes of shorter prayers, which be, as it were, helpes, and branches of the other principall exercise: amongst which the first is that which wee vse to make euery morning, as a generall preparation to all the workes and actions of the day, which thou must make in this wise.

I Giue thanks and adore  
GOD profoundly from thy  
heart, for the fauour that hee  
hath |

hath done thee, in preserving thee the night passed, from all kinde of daungers : and if in that time thou haue committed any sinne, craue pardon of him humbly for it.

2 Consider that this present day ensuing, is lent vnto thee, that in it thou mayest by liuing well gaine the day that is to come, of eternity in heauen : and make a stedfast purpose to employ euery part of this day to this intention.

3 Forecast with thy selfe, what affaires, what occupations, and what occasions thou shalt encounter withall this day, to serue God, and what temptations may befall thee to offend him, either by anger

ger, or by vanity and light-  
ness, or by any other kinde of  
disorder : and prepare thy  
selfe with a holy resolution,  
to employ diligently those  
meanes and occasions, which  
shall occurre to serue GOD,  
and profit in deuotion ; as al-  
so on the other side, dispose  
and arme thy selfe carefully,  
to eschew, resist, & vanquish  
that which may present it self  
against thy saluation, and a-  
gainst Gods honour and glo-  
rie. Now it is not enough to  
make this resolution, but thou  
must withall prepare the par-  
ticular means to put this pur-  
pose in execution : for exam-  
ple ; if I foresee that I am to  
treate of some businesse with  
one



one that is subiect to passion, and prompt to choller, I will not onely resolute my selfe to offend him in no wise, or fall at variance with him, but I will likewise prepare courteous words to preuent him sweetly withall; or the assistance and company of some person that may stay and temper his condition. If I fore-see that I meane to visit some sicke bodie, I will dispose of the houre, the assistance, and the comfort, which I am to goe to him; and so forth of all other occasions.

4 This done, humble thy selfe reuerently before God, acknowledging, that of thy selfe thou canst doe no one thing

thing of those which thou  
hast deliberated, bee it to a-  
uoid euilt, or to doe good.  
And therefore (as if thou hel-  
dest thy heart in thy hand) of-  
fer it with all thy good de-  
signements vnto the Diuine  
Maiestie, intreating him to  
take it into his protection,  
and to strengthen it, and to  
blesse thee with good succes  
in his seruice, vsing these or  
the like interior words. O my  
Lord and God, behold here,  
I offer into thy hands, this my  
poore miserable heart, that  
through thy goodnesse, hath  
conceiued many pious affe-  
ctions. But alas, it is of it selfe  
too caitife and feeble, to ex-  
ecute the good which it desi-  
reth,

reth, vnlesse thou impart vnto it thy heauenly blessing: which for this end I humbly craue of thee, O Father of goodnes, by the merit of the passion of thy Sonne; vnto whose honour I consecrate this day following, and all the residue of my life.

5 All these Spirituall acts and affections must be done briefly, and feelingly, before thou steppe out of thy Chamber, if it be possible: that by this holy preuention, all that thou art to do the whole day following, may be bedewed and watered with the blessing of God: and I pray thee, my *Philothous*, neuer omit this exercise.

## CHAP. XI.

*An exercise for Euening : And  
of the examination of our  
conscience before bed time.*

I **A**S before thy corporall  
dinner in the Mor-  
ning, thou must make a spiri-  
tuall dinner for thy Soule by  
Meditation : So likewise be-  
fore thou giue thy bodie his  
supper, prouide a little sup-  
per, or at leastwise a spiritu-  
all Collation, for thy soule.  
Gaine then so much time frō  
other affaires, a little before  
supper time, as may suffice to  
prostrate thy self before God  
and to recollect thy spirit, be-  
fore Christ crucified (whom  
thou

thou mayest represent vnto thy selfe, by a simple consideration, and an inward view of thy mind) kindle againe the fire of thy morning Meditation, by liuely aspirations, humiliations, & louing glances vpon this beautifull Lord and Sauour of thy soule: Or else, by repeating the points of thy Meditation, in which thou feelest most saueur: or by stirring vp thy Deuotion by some new spiritual obiekt, according to that which thou best likest.

2 Touching the examination of our conscience, which must alway be done immediately before wee goe to bed: euerie one knoweth how it is

is to bee performed.

1 Wee giue thanks to God, for hauing preferued vs the day past.

2 Wee examine carefully how wee haue behaued our selues in euery houre of the day: and to doe this more easily, we must consider where, with whom, in what, and how long we haue beene emploid.

3 If we find by our examination, that we haue done anie good, we must giue God thanks therefore, by whose grace we did it: and contrariwise, if wee finde our selues guilty of any euil, in theghts, words, or deeds; we must aske pardon of his infinite mercie, with a true resolution & purpose,

L

pose,

pose, to confesse it at the first occasion, and to amend it carefully.

4 After this, we commend vnto his Diuine prouidence our soule and body, the holie Chutch, our parents, friends, and familie : and so with the blessing of G O D, wee goe to take our corporall rest, which he hath ordained for vs.

This exercise must neuer bee forgotten, no more then the other morning exercise before mentioned: for by that of the morning, thou openest the windowes of thy soule to the sunne of Iustice : and by this of the euening, thou shuttest them warily, against infernall darkenesse.

CHAP.

## CHAP. XII.

*Of the spirituall retyring of the  
soule.*

**I**T is in this place (my deare  
*Philotheus*) that I most affe-  
ctuously desire thee to follow  
my counsell: for in this article  
consisteth one of the most as-  
sured meanes of thy perpetu-  
all profit.

**I** As often as thou canst in  
the day time, recall thy soule  
home to her with drawing  
chamber, there to appeare in  
the presence of God, by one  
of those foure meanes which  
we set downe in the 2. chap.  
of this 2. Part: and consider  
what God doth, & what thou  
doest:



dost : and thou shalt finde his  
eies turned to thee wards, and  
perpetually fastned vpon thee,  
by an incomparable loue. O  
my GOD (mayest thou say)  
wherefore doe not I looke al-  
wayes vpon thee, as thou al-  
wayes lookest vpon mee?  
Wherefore thinkest thou so  
much vpon me, O my Lord?  
and wherefore thinke I so lit-  
tle vpon thee? Where be wee?  
Whither wander wee, O my  
Soule? Our proper place is  
GOD himselfe, and whither  
doe we straggle, and runnea-  
broad?

2 As birds haue their nests  
vpon trees to retire theselues  
vnto, when they stand in need;  
and Deere haue bushes and  
thickets,

thickets, to hide and shrowd  
themselues, and to take the  
coolenesse and shadow in the  
summer heate : euen so, my  
*Philothens*, should our hearts  
choose out euerie day some  
place, either vpon the mount  
of Caluary, or in the wounds  
of our Redeemer, there to  
make our Spirituall retreat at  
euerie occasion; there to re-  
create and refresh our selues  
amidst the turmoile of exteri-  
or affaires; there to be as in a  
fortresse, to defend our selues  
against the pursuit of ghostlie  
temptations. Blessed is that  
soule that can vnfaignedly say  
to God, *Thou art my house of  
refuge, my secure rampire, my  
covert against raine and tem-*

L 3    *pests,*

pests, and my shadow and shelter against heate.

3 Remember then (*Philothous*) to make euerie day sundrie retreits and retirings into the solitarie closet of thine heart, whiles thou art outwardly busied in temporall affaires and conuersations: for this mentall or spirituall solitarinesse, cannot be hindered by the company of such as are about thee, for they are not about thy heart, but about thy body; thy heart for all their presence, remaineth alone by it self, in the presence of GOD. This is the retreat that King *David* made oftentimes amidst so many occupations, as the cares of a kingdome

dome bringeth with it: so hee signifieth in a thousand places of his Psalmes; *O Lord, for me, I am alwayes with thee: I behold God alwayes before mee: I haue lifted vp mine eyes to thee, O my God that dwellest in Heauen: mine eies be alwayes toward God.* And againe, it is certaine this inward retreite is not so hard to make many times a day, since our conuersations ordinarily are not important, but one may sometimes break them off, and with-draw his heart to retire it into this spirituall solitude. When the father & mother of the worthie Lady *Katherine of Siena* had taken from her all benefit of place, & opportunitie of lei-

sure, to pray & meditate : our Lord inspired her how to make a little interior Oratorie within her heart , within the which retiring her selfe mentally, shee might amidst these exterior affairs, attend to this holy solitude of heart: & when the world assaulted her, then receiued shee no hurt nor inconueniēce, because she had shut vp her thoughts & affections in her interior closet, where she comforted and solaced her selfe with her heavenly Spouse . From experience of this exercise, shee afterward couſelled her ghostly children , to build them a Closet and Chappell in their heart, & to dwell there alone  
in

in presence of their Lord.

5 Accustome thy selfe then to with-draw thy selfe often into thy self, where sequestred from all men, thou mayest, heart to heart, deale in thy soule with almighty God, and say with *Dauid*; *I haue beene made like the Pelican in the wilderness, like the night-Rauen or Screech-owle within the house: I haue watched, and beene like the solitary sparrow in the roofof the house.* Which words (besides their literall sense which telleth vs, that this great king took some houres from other affaires, to spend in the solitary contemplation of spiritual things) do moreouer shew vs in their mysticall sense, three

L 5

excel-

excellent retreits, & as it were  
3 deuout eremitages, wher-  
in we may exercise our solita-  
rines; imitating our Lord and  
Sauior, who vpon the Mount  
of Caluary, was like a Pelican  
in the desert, that quickeneth  
her dead chickins with her  
owne bloud : In his natiuitie  
in the forsaken stable, hee was  
like the Screech-owle in a rui-  
nous house, weeping and be-  
wailing our sinnes and offen-  
ces : And at the day of his As-  
cension, hee was like to the  
Sparrow, retiring himselfe, &  
flying vp to Heauen, which  
is (as it were) the roofe of the  
world. And in all these three  
places, may wee make our  
spirituall retreat, euen amid-  
dest

dest the labours and turmoils  
of our exterior occupati-  
ons.

6 Noble *Elzear* Count of  
Arian, in Prouence, hauing  
been long absent from his deu-  
out and chaste *Delphina*:  
shee sent expressely a Messen-  
ger vnto him, to know of his  
health: and the blessed Count  
made but this answere; I am  
very well (my deere Wife:)  
but if thou desirest to see me,  
seeke mee in the wide wound  
of my blessed Sauour Christs  
side, for there I dwell, and  
there thou shalt finde mee, o-  
therwise thou shalt search for  
me but in vaine. This was a  
right Christian Knight in-  
decde.



## CHAP. XIII.

*Of aspirations, iaculatorie prayers, and good thoughts.*

1. **W**EE retire our selues into GOD, because wee aspire vnto him: and wee aspire vnto him, to retire vs into him, so that the aspiring of the soule vnto God, and the spirituall retraite, doe mutually entertaine one another, and both of them proceede and issue from holy thoughts.

2 Aspire then very often from the bottom of thy heart, vnto God (*O my Philothens*) through brieft and short, yet burning and inflamed desires, darted from thy soule: admire  
his

his beautie; call vpon him for  
his assistance; cast thy selfe in  
spirit at the foot of the crosse;  
adore his goodnesse; questi-  
on with him often about thy  
saluation; giue thy soule vnto  
him a thousand times a day;  
fasten the inward view of thy  
Soule vpon his inestimable  
sweetenesse; stretch forth thy  
hand vnto him, as a litle child  
doth to his father, that he may  
conduct thee; place him in  
thy bosome like a sweet-smel-  
ling posie; plant him in thy  
soule, like an encouraging  
standart: finally, make a thou-  
sand sortes and diuersities of  
motions in thy heart, to en-  
kindle the loue of God with-  
in thee, and to engender in  
thy

thy soule a passionate & tender affection of this Diuine Spouse. Thus are iaculatorie Prayers made, which that great Saint *Austen* so carefully counselled the deuout Ladie *Proba* to vse. O *Philothens*, our spirit once giuing it selfe intirely to the company, hant and familiaritie of his GOD, must needes be all perfumed, with the odoriferous ayre of his perfections.

3 This exercise is nothing hard or vneasie: it may be interlaced with all our occupations, without any hindrance of them at all: for whether we retire our selues spiritually, or whether wee vse onely these feruent desires and dartes of deuout

deuout loue, wee doe no o-  
ther thing, but make certaine  
short digressions (as it were)  
stepping a little from our bu-  
sinesse in hand, to talke a  
word or two with our God:  
which cannot hinder, but ra-  
ther helpe forward, the pro-  
secuting and perfourmance  
of the affaires which we were  
about. The wearie Pilgrime  
that taketh a little Wine to  
comfort his heart, and refresh  
his mouth, although he make  
some little stay in drinking,  
breaketh not off his iourney  
for all that stay, but gaineth  
more force to end it the more  
speedily, hee onely resting,  
to trauell afterwards so much  
the better.

4 Many Authors haue gathered together abundantly, store of aspirations, which out of all doubt are very profitable; but in my iudgement, it is better, in this case, not to binde thy selfe to any forme of words, but only pronounce either in heart, or by mouth, those words that seruēt & holy loue, shall by the way suggest vnto thee, for true loue will furnish thee, with as many as thou canst desire. True it is, that there are certaine words, which haue a particular force and efficacie to content and satisfie the heart in this behalf: such are the daintie sighes, passionate complaints, and louing exclamati-

mations, that are sowed so  
thicke in the Psalmes of *Da-  
uid*; the often inuocation of  
the sweete and the delightfull  
name of *Iesus*, the lovely  
passages which bee expressed  
in the Canticke of Canticles;  
and Spirituall Songs doe al-  
so serue for this end and pur-  
pose, when they be sung with  
attention.

5 To conclude, as they that  
be enamoured with humane  
& naturall loue, haue almost  
alway their thoughts fixed v-  
pon the person beloued, their  
heart full of affection towards  
her, their mouth flowing with  
her praises, when their belo-  
ued is absent they leese none  
occasion to testifie their passi-  
ons,

ons by kinde Letters, and not  
a tree doe they meete withall,  
but in the barke of it they en-  
grauē the name of their Dar-  
ling: euen so, such as do loue  
G O D feruently, can neuer  
cease thinking vpon him, they  
draw their breath onely for  
him, they sigh and sorrow for  
their absence from him, all  
their talke is of him, and if it  
were possible, they would  
grauē the sacred name of our  
Lord I E S V S, vpon the breast  
of all the men in the world.

6 And certainly all Crea-  
tures doe inuite them to this,  
and not one, but in its kinde,  
declareth vnto them the prai-  
ses of their beloued: and as S.  
*Augustine* saith, All things in  
this

this world speak vnto vs with  
a kinde of language, which  
though dumb, in that it is not  
expressed in words, yet intel-  
ligibly enough in regarde of  
their loue: for all things pro-  
uoke vs, and giue vs occasion  
of good and godly thoughts,  
from whence afterward do a-  
rise many motions and aspi-  
rations of our soule to GOD.  
Behold a noble exāple here-  
of; *S. Gregory* bishop of *Nazi-*  
*anzen*, walking vpon the Sea  
shore, & considering how the  
waues floting on the sand, left  
behinde them many little  
cockle shelles, perewinckles,  
stalkes of hearbes, little oy-  
sters, and much other such  
kinde of stufte which the Sea  
cast



cast vp, & spit as it were vpon the shore; and then returning with other waues, swept them away, & swallowed them vp againe, while in the mean time the rockes round about him remaine immouable, though the billowes neuer so rudely beat vpon them: out of this sight & consideration (I say) *S. Gregory* deduced this godly cogitation; that feeble and weak minded mē, like cockle shelles, and stalkes of rushes, suffer themselues to be tossed vp and downe, & carried sometime by affliction, sometime by consolation, liuing always at the mercie of the vconstant waues of Chaunce and Fortune, but that great and well

well grounded courages, perseuered stable, and vnmoued against all kinde of stormes & tempests: and then presently out of this thought, he drew & deriued those aspirations and affections of holy *Danid*: *Save me O Lord, for the waters haue pierced euen to my very Soule. O Lord deliuer me from the depth of these waters. I am plunged in the depth of the Sea, and the tempest hath ouerwhelmed mee.* For at that time this glorious Saint was in great trouble, by the wicked vsurpation which *Maximus* intended ouer his Bishopricke. Saint *Fulgentius* Bishop of *Ruspa*, being present at a generall Assemblie of the Nobilitie of *Rome*,

to

to whom *Theodoricus* king of the Gothes made an oration, and marking the splendor of so many worthy lords, gathered together, and ranked each one according to their estate and qualitie: O God (said he) how beautifull and gorgeous is the heauenlie Hierusalem aboue, seeing that the earthlie *Rome* heere below, is so glorious in her pompe and maiestie? and if in this transitorie world the louers of vanitie be permitted to shine in such prosperitie: what glorie, what felicitie is reserued and layd vp in the world to come for the true louers of vertue and veritie? Saint *Anselme* Archbishop of *Canterburie*, whose birth

birth hath highly honoured these Mountaines of ours, was admirable in the practise of these good thoughts. A leueret, started, and sore pressed by hounds, as this holie Prelate went on a iourney, ran vnder his horse, as to the best place of refuge that the imminent daunger of death suggested; and the hounds barking round about, durst not presume to violate the Sanctuary, to which their prey had taken recourse: a sight truly verie extraordinarie, whereat when all the traine laughed, great *S. Anselme* weeping and sighing, said; Ah, said he, you laugh at the matter, but the poore beast laugheth not; the  
ene-

enemies of the soule (combated and ill handled on al sides by multitudes of temptations and sinnes ) doe expect and besiege her at the narrow passage of death : and she wholly affrighted , seeketh succour and refuge on euery side, the which if shee finde not, then did hir ghostly enemies laugh and mock at her; which when the good Bishop had said, he went on forward in his iorny. S. Basill the great saith, That the Rose among the thornes and briars , seemeth to make this exhortatiō to men; *what-soeuer is most pleasant in this world, O mortal men, is mingled with sorrow: nothing is pure & unmixt: griefes are companions* of

of mirth, and widowhood of marriage, and care of education is ioyned with fertilitie and abundance of children, shame followes glory, expences waite upon honours, disgust is the sauce of delicate dishes, and sicknesse pue-fellow of health. A faire flower is the rose (saith this holy man) but yet it filleth me with sadnesse, putting me in minde of my sinne, for which the earth hath beene condemned to bring forth thornes and briers. A deuout soule beholding the sky and the stars in a faire moone-shine night, represented in a cleare fountaine, O my God, (saied she) these self-same stars shall one day bee vnder my feet, when thou shalt vouch-

M

safe

safe to lodge mee in thy holy  
Tabernacle; and as the starres  
of heauen are represented in  
this fountaine vpon earth: E-  
uen so all men of this earth are  
liuely represented in heauen  
in the liuing well of the diuine  
charitie. Another soule see-  
ing a riuer swiftly flowing, cri-  
ed out in this manner: My  
soule shall neuer take rest, vn-  
till she be swallowed vp in the  
boundlesse sea of the Deitie,  
from whence shee had her be-  
ginning. Another conside-  
ring and viewing attentiuely  
a pleasant brooke, vpon the  
banke whereof she kneeled to  
poure forth her prayers, was  
rapt into an exceeding exta-  
sie, repeating oft-times to her  
selfe

selfe these words: Thus sweetly and pleasantly floweth the grace of my God vnto our hearts, as this riueret danceth downe his channell. Another looking vpon the fruit trees of an orchard, which were all bedecked with their timely blossomes, sighed and said, Ay me wretch that I am, wherefore am I alone without blossome or bud in the Orchard of holy Church? Another seeing little chickens gathered together vnder their mothers wings, that sate louingly couring ouer them: O Lord (said hee) preserue vs vnder the wings of thy diuine prouidence. Another looking vpon the *Heliotropium*, that ope-



neth and shutteth his leaues with the rising and setting of the Sun : when shall the time bee (said hee) O my God, that my soule in this manner shall wholly follow the inuitement of thy goodnesse, and attraction of thy holy spirit? Another seeing the flowers which wee call *Pansies*, faire to the eye, but without any sweet odour, Ah (said hee) such are my thoughts, such are my deeds, faire in conceit and shew, but in effect fruitlesse and vnprofitable.

7 See (my *Philotheus*) how easily and readily a man may draw good thoughts and holy inspirations from all things great and small, that are presented

sented to our senses and vnderstanding in the varietie of this mortall life. Most vnhappy be they which doe turne aside the Creatures from their Creator, to change and apply them to sinne. And happy are they that turne all the creatures to the glory of their Creator, and do employ their fading vanitie to the honour of the euerlasting verity. My custome (saith *S. Gregory Nazianzen*) hath been alwayes to accommodate and apply all things to my spirituall profit. Read the Epitaph or funerall Sermon which *S. Hierom* hath made in honor of holy *S. Paula*, for it is worthy the reading, to see how it is all (as it were)

poudered with sacred affects, aspirations, and deuout conceits, which that blessed Matron was wont to draw from all occasions and occurrences whatsoeuer.

Well then, in this exercise of spirituall retiring, iaculatory prayers feruently darted from an euflamed desire, consisteth the great worke of deuotion, this exercise may supply the want of all other prayers: but the want of it cannot almost bee repaired by any other exercise: without it wee cannot well lead a contemplatiue life, and but badly performe the actiue life; without it repose is but idlenesse, and labour is but drudgerie: therefore

fore I charge and coniure thee of all loue, to embrace this exercise from thy heart, and neuer to omit it, or leaue it off.

CHAP. XIIII.

*Of other publicke and common exercises.*

I. **B**E SIDES all these exercises (*Philothens*) on Holy-dayes, and Sundayes thou must bee present at the Ecclesiasticall office of the Morning prayer, and Euen-song, so farre forth as thy state and opportunitie will permit. For these dayes bee dedicated vnto God peculiarly, therefore in them thou must

performe many more acts of his honour and worship, then vpon other dayes. So doing thou shalt feele a thousand diuersities of pleasures in thy deuotion, as *S. Austen* did, who confesseth of himselfe, that when hee was present at the Church-seruice in the beginning of his conuersion, his heart did melt in sweete content, and his eyes ouer-flowed with teares of deuotion. And (to say the verity once for all) there is euer more comfort to be gained at the publique seruice of the Church, then in our other particular actions. God hauing so ordained, that the communitie be preferred before all kinde of particularitie,

tie, who also is much more glorified by the vnion and contribution which we make with our brethren and neighbours, in good workes and deuout exercises.

2 The like doe I say of all other kinde of publique prayers, and actes of Religion: which (as much as is possible) wee should honour and grace with our example, for the edification of our neighbour; and our owne soule, and for the common intencion both of the Church  
and all the  
faithful.

## CHAP. XVI.

*How we ought to heare and read  
Gods holy word.*

I. **B**EARE alwayes an e-  
speciall deuotion the  
word of God, whether  
thou heare it in familiar dis-  
course, among thy spirituall  
friends, or at a publicke Ser-  
mon in the Church: heare it  
alway with attention and re-  
uerence, and make thy profit  
and commoditie of it, to thy  
vntermost power: suffer it not  
to fall vpon the ground, but  
receiue it thankfully into thy  
heart, as a soueraigne balme;  
imitating in this the blessed  
virgin our Lady, who kept  
carefully in the treasure-house  
of

of her heart, all the wordes which shee heard spoken in praise of her Sonne. Remember that our Lord esteemeth of the words which we speake to him in our prayers, according as wee esteeme of those which hee speaketh vnto vs in holy Sermons.

2 Haue still lying by thee some good booke of deuotion, as *S. Augustines Confessions*, *S. Hieroms Epistles*, and such like. Read euery day a little in some one of them, with great deuotion, as if it were a letter Missiue which some Saint in heauen had sent vnto thee, to shew thee the way thither, and to encourage thee in thy iourney.

3 Read



## CHAP. XVI.

*How we ought to heare and read  
Gods holy word.*

I. **B**EARE alwayes an especiall deuotion the word of God, whether thou heare it in familiar discourse, among thy spirituall friends, or at a publicke Sermon in the Church: heare it alway with attention and reuerence, and make thy profit and commoditie of it, to thy vttermost power: suffer it not to fall vpon the ground, but receiue it thankfully into thy heart, as a soueraigne balme; imitating in this the blessed virgin our Lady, who kept carefully in the treasure-house  
of

of her heart, all the wordes which shee heard spoken in praise of her Sonne. Remember that our Lord esteemeth of the words which we speake to him in our prayers, according as wee esteeme of those which hee speaketh vnto vs in holy Sermons.

2 Haue still lying by thee some good booke of deuotion, as *S. Augustines* Confessions, *S. Hieroms* Epistles, and such like. Read euery day a little in some one of them, with great deuotion, as if it were a letter Missiue which some Saint in heauen had sent vnto thee, to shew thee the way thither, and to encourage thee in thy iourney.

3 Read

3 Read also the liues of the Saints, in which, as in a mirror thou mayst see the portraiture of Christian perfection : and accommodate all their actions to thy owne profit, according to thy vocation. For although very many actions of the Saints, bee not absolutely imitable by such as liue in the world; yet all of them may bee in some degree followed, either neere or farre off.

## CHAP. XVII.

*How to receiue inspirations.*

**V**VE call Inspirations all those inward allurements, motions, reproaches,

ches, remorses, lights and knowledges, which God worketh in vs, preuenting our heart with his blessing, through his fatherly care and loue of vs, to the end he might awake vs, stirre vs vp, driue & draw vs to vertue, to heavenly loue, to good resolutions, and in a word, to al those things which lead and direct vs to our euerm-lasting good. These inspirations in the in the Scripture, the Bride-groome calleth knocking at the gate, and speaking to the heart of his Spouse, to awake her when she sleepeeth; to cry and call her, when she absenteth her selfe: to inuite her to his hony, and to gather Apples in his Orchard, and  
flowers

flowers in his garden, to sing,  
and cause to sound her sweete  
voyce, to delight his eares.

2 I need a comparison to  
declare my meaning. Three  
things are required to the mat-  
ching, or striking vp of a mari-  
age, on the maidens behalfe  
that must bee married. First,  
the party is propounded vnto  
her: secondly, she likes of the  
proposition: thirdly, she gi-  
ueth her consent. So likewise  
God intending to work in vs,  
by vs, and with vs, some act  
of Charitie, first of all he pro-  
poseth it vnto vs by inspirati-  
on; secondly, wee accept it  
with delight; and thirdly, wee  
giue our full consent vnto it.  
For as to descend vnto sinne,  
there

there are three steppes or degrees, temptation, delight, and consent: so there are three other staires to ascend vnto grace and vertue; inspiration, which is opposite to temptation; the delight felt in the inspiration, contrary to the delight taken in dallying with the temptation; and consent to the inspiration, contrary to the consent giuen to the temptation.

3 For though the inspiration should endure all our life long, yet should wee not bee acceptable vnto God, if wee took no delight nor contentment in it; nay contrariwise, his diuine maiestie would bee highly offended with vs, as he  
was

was with the Israelites, with whom hee had been labouring fortie yeares (as he saith himselfe) and soliciting their conuersion, in all which time they would not giue eare vnto him: whereupon hee sware against them in his wrath, that they should neuer enter into his rest. So likewise, the Gentleman that had long time serued his Mistresse, should bee much disoblged, if after all this, she would in no case harken to the marriage which he desired.

4 The pleasure which one taketh in inspirations, is a great advancement to the glory of God, and by it one beginneth already to please his diuine

Maie.

Maieſty. For although this delight be not as yet a perfect and reſolute conſent, yet is it an aſſured and certaine diſpoſition thereto. And if it be accounted a good ſigne to take pleaſure in hearing the word of God preached, which is (as it were) an exterior inſpiration: it is alſo no doubt an acceptable thing in the ſight of God, to feele a delight in his internall inſpiration. Such was that pleaſure whereof the Spouſe ſpeaketh, when ſhe ſaith: *My ſoule was melted with pleaſure ſo ſoone as my beloved ſpake.* And ſo the Gentleman is highly content with his miſtreſſe whom hee ſerueth, and taketh it for a  
great



great fauour when hee seeth that shee takes delight in his seruice.

5 But to conclude, the consent is that which bringeth the vertuous act to its full perfection: for if after the inspiration of God receiued, and delight taken in the inspiration, we refuse notwithstanding to giue our consent vnto God, we are extreemly vngratefull, and offend excessiue his diuine Maiesty: for in so doing, manifestly there appears a more disdainfull contempt in our refusall. So happened it to the Spouse in the Canticles: for though the delicate voyce of her beloued, had touched her with hearts ease, and holy de-

delight : yet she would not open him the doore, but excused her selfe with a friuolous reason, whereat her loue iustly displeased, went his way and left her alone. So the Gentleman after long sute to his mistress, and seruice accepted, if he should notwithstanding bee shaken off and despised, should haue much more occasion of discontent, then if his seruice had not at all been accepted, or fauoured.

6 Resolue then (my *Philothemus*) to accept with all thy heart the inspirations which it shall please God to send thee, and when they arriue at the doore of thy heart, admit them as Embassadors from the King  
of

of heauen, who desireth to make a contract of marriage with thee: make much of their Embassage, ponder well the loue of him that vouchsafeth to inspire thee, and esteeme of the inspiration as a message from so great a King as God himselfe. Consent to the motion which hee inspireth and propoundeth, but with a perfect, constant, and resolute consent, that admitteth no waivering, or doubting: For so God Almighty, whom thou canst not oblige with all thy forces, will notwithstanding louingly hold himselfe obliged vnto thee for thy affection.

7 Before thou giue plena-  
ric

rie consent to those inspirations, which propound vnto thee important matters, or extraordinary motions, least thou be deceiued, aske counsell of thy guide, and spirituall master, that he may warily examine whether the inspiration be true or false: for oftentimes the enemy perceiuing a soule prompt & willing to consent to good inspirations, proposeth traiterously of his part, as if they came from God, false inspirations to deceiue her: but hee can neuer compasse his drift, so long as she with humility obeyeth her conductor.

8 Thy consent being giuen, thou must procure with all  
good

good endeouour the effect for which thou gauest consent, & go about diligently to put the inspiration in execution: which is the height and perfection of true vertue: for to haue consented in heart, and not to attaine to the effect & fruit thereof, would bee euen as if one should plant a vine, and not desire that it should fructifie. To all this the morning exercise, and spirituall retreat which I haue described, doe serue exceedingly: for by those meanes, as by ordinary fore-casts, and preuentions, we prepare our selues not onely in generall, but in particular also, to execute all the good we can.

## CHAP. XVIII.

*Of the confession of our sinnes to God.*

I. **O**VR Saviour hath left in his Church Confession, or Repentance, that in it we may wash our selues from all our sinnes, whensoever we bee defiled with them. Suffer not thy heart (*my Philotheus*) any long time to continue soiled with the ordure of sinne, since thou hast so easie remedieto cleanse thee withall.

2 The Lyonesse hauing laine with the Lopard, goeth presētly to some brook to wash away the stink which that disloyal fact of hers leaues in her body, least her Lyon finding it by the smell, should bee offended

fended therewith. The soule which hath consented to sin, should feele a horroure and abhominacion of her selfe, and procure to wash away that filth for reuerence and respect of the eyes of Gods diuine Maiestie which behold her. And what should make vs to dye this ghostly death, hauing so soueraigne a remedie to reuiue vs?

3 Confesse thy sinnes humbly and deuoutly: for by confession thou doest not onely receiue absolution of thy sins, which thou mayst then confesse, but also ioyntly great force and vigor to auoid them hereafter, and a cleere light and knowledge to iudge and dis-

discerne them, and abundance of heavenly grace to repaire all the damage which thou hast incurred by them. By confession thou practisest the noble vertues of humilitie, obedience, simplicity, and charity. In a word, in this onely act of confession, thou exercisest more vertues then in any other whatsoeuer.

4 Procure alway to bring with thee to confession, a true sorrow, and abomination of the sins which thou wilt confesse, bee they neuer so little: and a firme settled resolution to amend them hereafter. Many of custome confesse their small sinnes in a kinde of brauery, not purposing at all to

N

a-



amend them, continuing therefore all their life charged with the burden of them, and loose by that meanes infinite benefites and graces of the spirit. If then thou confesse to haue lyed in a matter of small importance, without harming any man, to haue spoken some inordinate or idle word, or to haue played ouer-much: repent thy selfe hartily for these sinnes, and purpose in very deed to amend. For it is a great abuse to confesse any kinde of sinne, be it great, or bee it small, without any will or desire to bee purged and cleansed from it, since confession was instituted for no other end, but to purifie vs  
from

from sinne.

5 Make not those accusati-  
ons which many doe of cu-  
stome: I haue not loued God  
so well as I ought: I haue not  
prayed with so great deuotion  
as I should: I haue not made  
much of my neighbour, as I  
ought to haue done: I haue  
not receiued the Sacrament  
with so great reuerence as I  
ought, and such like, and no-  
thing else: But consider also  
what particular subiect or  
cause thou hast to accuse thy  
selfe in that generall manner;  
and when thou hast discou-  
ered it, then accuse thy selfe of  
that default simply and plain-  
ly. For example: When thou  
accusest thy selfe not to haue

cherished thy neighbour as thou oughtest to haue done, peraduenture, because hauing seene some poore body in great necessity, whom thou mightst easily haue succoured and comforted, thou diddest neglect that good oceaſion of doing that worke of mercy. Well then, in this case accuse thy selfe thus in particular. Hauing seene a poore man in necessitie, I did not assift him, as I could well haue done, through my meere negligence, or hardnesse of heart, or contempt, or ill will borne to the partie; or according as thou knowest the occasion of the default. So likewise accuse not thy selfe onely, that thou  
haſt

hast not praied vnto God with such deuotion as thou oughtest; but if thou hast admitted any voluntary distractions, or neglected to take conuenient place, due time, and leasure requisite for attention in prayer, accuse thy selfe with all plainnesse and simplicitie of that particular cause of thy default, not alledging those generall tearmes which make the confession neither hot nor cold.

6 Thinke it not enough to confesse thy smaller sins, but accuse thy selfe also of the motive which induced thee to commit them. For example: Be not content to say, thou hast lied without endamaging

any person; but declare whether it was for vaine-glory, to praise, or to excuse thy selfe: or for vaine mirth, or for wilfull stubborneffe. If thou haue sinned in gaming, expresse whether it were for greedines of lucre, or for conuersation & company sake: and so forth of other sins. Declare to God likewise how long thou hast perseuered in the sin w<sup>ch</sup> thou confessest; for continuance of time is a circumstance notable increasning and aggrauating the guilt of the sinne; because there is great difference betwixt a light vanitie, or foolery, that presently is giuen ouer, and layd aside, or which slippeth into our spirit for  
some

some quarter of an houre: and one, wherein our heart hath beene steeped and souced for two or three dayes. We must then confesse the particular fact, the motiue, and the continuance of our sinnes.

7 Spare not to say plainly, to declare purely the qualitie of thy offence, as the cause, subiect, or occasion which thou hast taken to bee angry, or to support and maintaine one in his fault. For example: A certain personage to whom I beare no liking at all, by chance speaketh to me some merry word in iest, and I construe it in the worst part, rising into choler for it: whereas if an other man that had beene

more agreeable and acceptable vnto mee, had spoken a shrewder word, I should haue taken it in good part. In such a case I will not omit to say: I haue vsed cholericke and angry speeches against a certain person, taking in ill part at his hands some words which he spake vnto me, not so much for the qualitie of the wordes in themselues, as for the little good wil or liking I had to the partie that spake them. And if it were moreouer needfull to expresse the very angry termes vsed against that party, to declare thy selfe the better, I will think it were good to expresse them: for accusing thy selfe so plainly and clearly, thou doest

doest not onely discover the fault committed, but with all the naughtie inclinations, customs, habits, and other roots of sinne.

8 Take diligent heed of many couert sinnes, which reigne so secretly and insensibly in our cōsciences, that we scarcely perceiue or discover them : And that thou mayst finde them out, and know them when thou meetst with them, read attentiuely the 6. 27. 28. 29. 33. and 36 Chapters of the third part, and the 8 Chapter of the fourth part.



## CHAP. XIX.

*Of frequenting the holy Communion.*

I. **I**T is said that *Mithridates*, King of *Pontus* hauing inuented the Mithridate, so strengthened his body by the meanes of the same, that endeavouring afterward to poyson himselfe, so to auoyd the seruitude of the Romanes, hee could not possibly do it. Our blessed Sauour hath instituted the venerable Sacrament of the Eucharist, which containeth verily his Flesh and his Bloud, to the end that hee that eateth it worthily, should liue eternally, whoeuer then shal vse it often with  
fin-

sincere devotion, so confirmeth his health, and secureth the life of his soule, that it is almost impossible hee should be empoysoned with any kind of naughty affection. One cannot bee nourished with this flesh of life, and yet live in affections of death. Man dwelling in the terrestriall paradise, could neuer haue dyed corporally through the vertue of the tree of life which God had planted there: so cannot good Christians in the Church of God dye spiritually, through the efficacy of this Sacrament of life. If the tenderest fruites that bee, and most subiect to corruptiō, as Cherries, Strawberries and Apricockes, bee pre-

preserved easily all the yeare long, being confited in Sugar, or honey : it is no wonder that our hearts, though neuer so fraile and feeble, bee preserved from the roote of sinne, when they be candied and sugred with the incorruptible flesh and bloud of the Sonne of God. O *Philotheus*, those Christians that must bee damned for their naughtinesse, will bee without reply, when the iust Iudge shall make them see the wrong that they did themselves, to incurre spirituall death : seeing it was so facill a thing for them to maintaine themselves in life and health, by the sacramental manducation, or eating of his body, which

which hee had left vnto them for that end. Miserable wretches (will he say) why would yee needes dye, hauing the fruit and food of life at your commandement?

*2 To receiue the communion of the Eucharist euery day, neither doe I commend nor discommend: but to communicate euery Sunday I would wish it, and would exhort euery one so to doe, if his soule be without any affection to sinne. These be the very wordes of S. Augustine, with whom I likewise, neither blame, nor praise absolutely, those that communicate euery day: For the disposition requisite for such frequent vse of the holy communiõ requiring*  
such

such exactnesse; it is not good to counsell it generally, or commonly to all. And because euen this exquisite and exact dispositiō may be found in many good soules, it were not well done to diuert and dissuade generally all men from it, but this must be handled and ordered by consideration and knowledge of the inward estate of euery one in particular. It were nowisdome to counsell euery one without any distinction, to frequent communion euery day: and it were impudencie on the other side, to blame any one for it; especially if hee follow therein the aduice of any worthy and discreet director.

3 But

3 But Saint *Augustine*, as thou hast heard, my *Philothemus*, exhorteth and counselleth very earnestly to communicate euery Sunday: follow his counsell then, and doe so, as neere as is possible.

4 Yet many lawfull impediments may befall thee, not of thine owne part, but of theirs with whom thou liuest, which may giue occasion to a sage and discreet conductor to forbid thee to communicate often. As for example: If thou liue in any kind of subiection, and those to whom thou owest this subiection, reuerence, or obedience, bee so ill instructed in affaires of the soule, or so wayward, that they be troubled,

bled, or disquieted to see thee communicate so often: peradventure, all things wel considered, it would bee good to condescend to these mens infirmitie, and so to communicate but once euery fiftene dayes, when thou canst by no meanes ouercome this difficultie of these mens opinions. In a word, it is hard to giue a general rule in this case, though I thinke I may boldly say, that the greatest distance between the times of communicating, among such as desire to serue God deuoutly, is from month to month.

5 A discreet and prudent person should not bee hindered, neither by father nor mother

ther, husband nor wife, from often communicating: for since the day of communion takes not from thee that care and fore-cast of affaires which are convenient to thy calling; nor makes thee lesse milde, sweet and amiable towards them, nor forceth thee to deny them any kinde of dutifull office or respect, there is no likelihood, that they should seeke to with-draw thee from this exercise, with any profite or pleasure of their owne; vnlesse they be of a spirit exceeding froward and intractable.

6 A word or two for married folke. In the ancient law, God would not haue the creditors



ditors exact that which was owing vnto them, vpon feasts and holy-dayes, but hee forbade not debtors to pay and restore that which they ought to such as demanded it. Certainly in the primitiue Church all Christians did communicate euery day, were they vnmarrried, or married, and blessed with many children. For this cause I sayd right now, that often communicating bringeth not any inconuenience at all, to father or mother, husband or wife: so that the party communicating bee indued with discretion and wisedome to know what belongs to his estate and dutie.

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none  
from  
Sacra  
which  
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before,  
and the  
thy selfe  
somewh  
mayst ris  
ning. If  
in the nig

7 As for bodily diseases,  
none are lawful impediments  
from participati of this holy  
Sacrament, saving only those  
which prouoke much vom-  
iting.

CHAP. XX.

*How wee ought to communi-  
cate.*

I. **B**EGINNE to prepare  
thy selfe to the Com-  
munion the euening  
before, by many aspirations  
and throwes of loue: retire  
thy selfe from exterior labours  
somewhat earlier, that thou  
mayst rise sooner in the mor-  
ning. If thou chance to awake  
in the night time, by and by fil  
thy

thy heart and thy mouth with some deuout wordes, which like sweete odours, may perfume thy soule, as it were, to receiue thy spouse: who watching whilst thou sleepest, prepareth himselfe to bring thee a thousand gracious fauours, if on thy part thou dispose thy selfe to receiue them.

2 In the morning get vp with great ioy, for the happinesse which thou hopest to participate: and hauing confest thy sinnes to God, go with great confidence, accompanied with great humility, to receiue this heavenly foode which nourisheth thee to immortall life. After thou hast recited the sacred words, *O Lord I am*

not worthy, summon all the thoughts and desires to come and doe homage to this King of saluation: treat with him of thy inward affaires and necessities, conferre with him as a noble guest now lodged within thee for thy soules good. To conclude, doe him all reuerence possible, and carry thy selfe with such behaviour, that men may iudge by thy actions, that God is within thee.

3 When thou canst not haue the benefit and commoditie of communicating really and indeed, communicate at least in heart and spirit, vni-ting thy selfe with an ardent desire to this life-bringing flesh

flesh of our blessed Saviour.

4 Thy principall intent in communicating must bee to aduance, comfort, and strengthen thy selfe in the loue of God: thou must receiue onely for loues sake, that which onely loue hath caused to bee giuen. Thou canst not consider our Saviour in any action more amiable, or more tender hearted towards thee, then in this Sacrament: in which hee annihilateth himselfe in a manner, and turneth himselfe into meate, that so hee might penetrate our soules, & vnite himselfe most straightly and intrinsically with the hearts and bodies of his faithfull seruants.

6 If worldlings demand of thee, why thou communicatest so often, tell thē thou dost it to learne to loue God, to be purified from thy imperfections, to be deliuered from thy miseries, to bee comforted in thy afflictions, and to finde rest, repose, and ease in thy weakenesse: tell them that two sorts of persons should communicate very often: the perfect, because being wel disposed, they should doe themselves wrong in not approaching to the wel-spring and source it selfe of perfection: the imperfect, that they might with better reason and title aspire to perfection; the strong, lest they become feeble; & the feeble

feeble, to become strong; the sicke to bee healed, and the healthy least they fall into sickness. Tell them, that for thy owne part, as one very vnperfect, feeble, and sick, thou hast great need to communicate often with him, who is thy onely perfection, strength, & health: Tell them, such as haue not many worldly affaires, should communicate often, because they haue good leasure: and such as haue many temporall occupations, should likewise so doe, because they haue need: and he that laboureth much, and taketh great paines, must vse often to cate, and strengthen himselfe with hearty meate. Tell them, that  
thou

thou receiuest the bleſſed Sacrament to learne to receiue it well: For no man can do an action well, which he hath not often practiſed.

7 Communicate often *Philotheus*, and as often as thou canſt, with counſell and aduiſe of him that is the conductor of thy ſoule: for beleeue mee, the Leuerettes in theſe Mountaines of ours, become all white, becauſe they neither ſee, nor eat, any thing, but driuen ſnow: ſo by adoring and eating beauty, goodneſſe, and purity it ſelfe in this diuine Sacrament, thou wilt become altogether vertuous, pure, and beautifull.

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The



THE THIRD  
PART OF THIS IN-  
TRODVCTION,

*Containing sundry Rules and  
Aduises, concerning the exercise  
of vertue.*

CHAP. I.

*Of the choyce which wee must  
make in the exercise of vertue.*

**T**H E King of the  
Bees neuer goeth  
a progresse into  
the fields, but in-  
uironed with all  
his little people: and Charity  
neuer entreth into the heart  
of man, but she lodgeth with  
her,

her, all the whole traine of other vertues, exercising and setting them a work, as a Capitaine doth his Souldiers. But she setteth them a worke, neither all at once, nor all alike, nor in all seasons, nor in every place: for the iust man is like a tree planted vpon the water side, which bringeth forth fruit in due season: and charity as it were, watering the soule, bringeth forth in her the actions and workes of vertue, euery one in their proper time. *Musicke*, beeing so pleasant a thing in it selfe, is troublesom in time of mourning, saith the proverbe. It is a great fault in many, who vndertaking the exercise of some particular vertue,

enforce themselves to practise the actes thereof, at euery encounter, and in all occurrences, imitating the ancient Philosophers *Democritus*, & *Heraclitus*, who are alwayes laughing, or alwayes weeping; and (which is yet worse) blaming and censuring such as do not alwayes exercise the selfe same vertues. One must reioyce with the ioyfull, and weep with the sorrowful, saith the *Apostle*: and charity is patient, bountifull, liberall, discreet, & condescending or accomodating it selfe to all occasions and exigences of our brethren.

2 There are notwithstanding some vertues, whose vse is almost

most vniuersall, and must not worke their actions only seuerally & apart, but must spread & extend them amid the qualities and operations of all other vertues. Occasiōs are seldom presented to exercise the vertues of fortitude, magnanimitie, and magnificence: but meeknes, mildnes, temperance modesty, and humility, are vertues with which al the actions of our life should be died and coloured. Many vertues may bee more excellent then this one, but the vse of this one may be more necessary. Sugar is of more excellence then salt but salt is more often and generally vfed. Wee must alway therfore haue good store

and ready prouision of these generall and common vertues, since the vse of them is so ordinary.

3 Among the vertues which we would chiefly exercise, we must preferre that which is most conformable to our calling, not that which is most agreeable to our owne taste and will. Saint *Paula* delighted in the exercise of asperities, and corporall mortifications, that so shee might more easily enioy the sweete tranquillitie of the spirit: but shee had more obligation to obey her superiours, then to seeke her owne contentment: and therefore Saint *Hierom* amidst her cōmendations saith,  
that

that in this shee was to bee reprehended, that she vsed immoderate abstinences, against her Bishops advice. The Apostles on the other side, appointed by God to preach the Gospell, and distribute the bread of heauen to hungry soules, iudged exceeding well, that they should doe wrong to this great function of theirs, if they should imploy their time in seruing and looking to the poore, although so to do were the act of an excellent vertue. Euery calling and vocation standeth in need of the practise of some peculiar vertue. Difference is there betweene the vertue of a Prelat, and of a Prince, or a Soldier: the vertue

of a married man is different from the vertues of a widow: & although euery man should be endowed with all vertues, euery one notwithstanding is not bound to practise them alike, but each one must giue himselfe in more particular manner to those vertues that belong to that kinde of life whereunto he is called.

4 Of the vertues which appertain not peculiarly to our particular estate and dutie, we must preferre those which are most excellent in deed, not those which excell only in appearance. Blazing starres ordinarily seeme greater & goodlier then the very starres of heauen, and occupy much  
more

more place at least-wise in our eyes, whereas indeed they are neither in greatnesse nor in quality and influence comparable to the starres of the sky; neither seeme they great for any other reason, but because they are neerer vnto vs, and in a more grosse subiect in respect of the starres. There are likewise certain vertues, which because they are neerer to our senses, and (if I may say so) somewhat materiall, are highly esteemed by the vulgar people: for so commonly they preferre corporall almes, before the spirituall workes of mercie: haire-cloath, fasting, nakednesse, disciplines, and other such bodily mortifications



before meeknesse, courtesie, modestie, and other mortifications of the minde, which notwithstanding in true iudgments censure, are much more excellent. Choose then, *Philothens*, those vertues which are best, not those which are onely esteemed so by the vnskilfull vulgar; those which are more excellent, not those which are more apparant; the substantiallest, not the bruest.

5 It is exceeding profitable that euery man should make choyce of some particular vertue, not neglecting, or abandoning the rest, but procuring to be most conuersant in the exercise of some one peculiar

culiar vertue which he thinkes himself most apt to, all things well considered.

6 A beautifull Damsell shining like the Sunne, royally adorned, and crowned with a garland of Oliues, appeared in a vision to Saint *Iohn*, Bishop of *Alexandria*, and said vnto him, I am the Kings eldest daughter, if thou canst gaine my good will, I wil conduct thee to his presence. He perceiued that this was Mercy, towards the poore, which God commended vnto him by this vision: and therefore euer after hee gaue himselfe in such sort to the works of mercy, that he is now commonly called amongst all, Saint *Iohn* the

the Almner.

7 *Eulogius* of Alexandria, desiring to doe some peculiar seruice to the honour of God, and being not able to embrace a solitarie Eremiticall life, or to resigne himselfe v<sup>p</sup> to the obedience of another, tooke vnto him in his house a miserable person, & infected with leprosie, to exercise his charity and mortification vpon him; and, to performe this with more perfection, hee made a vow to entertain him, honour and serue him, as any seruant doth his Lord and master. Now vpon some temptation happening, as well to the Lazar as to *Eulogius*, to depart one from the other, they went  
vnto.

vnto great Saint *Anthony* for his counsell: who said vnto them, Beware, my children, that you separate not your selues one from the other; for both of you approching nigh to your end, if the Angels find you not together, you are in great danger of loosing your crownes.

8 The holy King *Lewes* visited the Hospitals, and serued the sicke with his own hands, as if hee had beene a hireling, that for wages and gaine had been induced to that seruice. *Tobias* exercised his charitie in burying the dead: Blessed *Elizabeth*, as great a Princessse as she was, delighted so much in nothing as in the ab-  
iecting.

jecting and abasing of her selfe. *Cassianus* recounteth that a deuout Gentlewoman desirous to exercise the vertue of patience, came to Saint *Athanasius*, who at her request placed a poore Widow with her, so way-ward, cholericke, troublesome and intolerable, that shee gaue the deuoute Dame matter and occasion enough to practise the vertue of meeknesse and sufferance.

9 Finally, among the seruants of God, some apply themselves principally to attend and visit the sicke; others with almes and fauour succor the needy and poore; others procure to instruct little children,

dren in the necessary knowledge of Christian doctrine; others indeavour to recal home to God and his Church, souls that are lost and gone astray; others solace themselves in adorning Churches, and decking the holy Altars; others to make peace and agreement amongst such as are fallen at strife and variance: Wherein they imitate skillfull Embroiders, who vpon diuers grounds, with admirable varietie, intermingle filke, siluer, and gold twists, whereof they draw sundry sorts of flowers: and so these godly soules vndertaking some particular exercise of deuotion, do make it serue them as a ground-worke of  
their

their spiritual imbroidery, vpon which they worke the variety of all other vertues, holding by that meanes all their actions and affections, better vnited and ordered, by the carefull application of them to their principall exercise, and in this, endeavour to shew their excellent art and singular cunning.

*Her garments bordered all with flowers of gold.*

*And curious needle-work faire to behold,*

Saith the Psalmist, describing the costly apparrell of the spouse of God, <sup>wh</sup> is the soule exercised in variety of vertues

Io When we are afflicted & combated by any kind of vice,  
it

it behoueth vs, as much as lieth in vs, to giue our selues wholly to the practise of the contrary vertue, and to order and apply all other vertues to the perfecting of that particular vertue. For so wee shall overcome the enemy against which we fight, and aduance our selues likewise in other vertues. If I feele my selfe impugned with pride, or choler, in all my actions I will bend my selfe to the contrary side, that is, to humility, and meeknesse: and to obtaine that vertue I will apply all my other exercises of prayer, receiuing the sacrament, of prudence, of constancie, sobriety, and the rest. For as the wilde Boare to  
sharpen



sharpen their tusks do scoure  
and whet them with their o-  
ther teeth, so that all of them  
do reciprocally become sharp  
and piercing : so a vertuous  
man propounding to perfect  
himselſe in one vertue, of  
which he findeth moſt need,  
doth as it were, whet it and  
sharpen it by the exerciſe of  
other vertues, which confir-  
ming and ſtrengthening that  
one, which he particularly ſee-  
keth, become al of them more  
poliſhed and excellent. So  
it happened vnto holy *Iob*,  
who exerciſing himſelſe pe-  
culiarly in patience, againſt  
ſo many vehement tempta-  
tions wherewith hee was af-  
faulted, became perfect in  
all.

all kinde of vertues and holinesse. Yea oft times it happeneth (as Saint *Gregorie Nazianzene* saith) that by one onely act of some vertue, well and perfectly performed, a man may attaine to the height of vertue: and hee alledgeth in prooffe of this saying, the example of *Rahab*, who hauing practised the vertue of Hospitality, attained vnto a glorious souerainty in holinesse. Which is to be vnderstood when  
such acts are practised with excellent seruor of  
charity.

## CHAP. II.

*An addition to the former discourse, about choyce in the exercise of vertues.*

I. **S**AINTE Augustine saith excellently well, that young beginners in deuotion doe commit certaine faultes, which according to the rigor of perfect Lawes, are in very deed blame-worthy, and yet in these beginners are very commendable, as tokens and presages of a future excellencie in godlinesse, to which these petty faultes doe serue as a kinde of disposition. That base and seruile feare, which ingendreth excessive scruples in the soules of those  
that

that are newly escaped from the custome and thraldome of sinne, is a commendable vertue in beginners, and a sure and certaine signe of a future purity of conscience in them: but the selfe-same feare would bee very reprehensible in those that haue profited in good life and deuotion, in whose hearts that perfect loue should raigne and predominate, that by litle and litle, driueth this seruile feare out of doores.

A Holy *S. Bernard* in his beginnings, was full of rigor and austeritie towards them that ranked themselves vnder his conduct and gouernement whom he commanded

manded euen at their first entrance, that they should leaue their bodies behinde them, and come to him onely with their soules; When he heard their confessions, hee detested with an extraordinary severity, all kinde of faulces, were they neuer so small, and so pressed and vrged his poore Prentises, or nouices, that in stead of thrusting them forward, hee drew them backward, for they lost heart and courage, becoming altogether out of breath, to see themselues so instantly & eagerly thrust, and forced so hastily to mount so high and craggy a mountaine. This all proceeded from an ardent zeale

zeale (my *Pholotheus*) & a most perfect purity of conscience which was in this glorious Saint, and made him follow this method of proceeding with his Religious: and this zeale was a great vertue in him, yet a vertue which had something annexed that was reprehensible, and to bee amended: and God himselfe in a holy apparition did correct and amend him, powring into his soule a meek, milde, sweet, amiable, and tender spirit, so that now turnd cleane into another man, he accused himselfe very much of his former exact severity; and became so favourable and appliable to everyone, that he accommodated

ted himselfe to all, to gain all.

3 Saint *Hierome* hauing recounted of holy *Paula* (that was his ghostly childe) that shee was not onely excessive, but, as it were, selfe-willed in the exercise of bodily mortifications, in so much that she would not giue care to the contrary aduises and counsels which Saint *Epiphanius* her Bishop had giuen her in that respect: And moreouer, that shee suffered her selfe to be borne away in such sort, by grieve & sorrow for the death of her friends, that she was alwaies in danger of death by her extremes in such occasiōs: In the end hee concludeth in this sort: Some man wil say, that

that in steade of writing the praises of this holy Saint-like Ladie, I make a catalogue of her faults and imperfections, but I call Iesus to witnesse, whom she serued, and whom I desire to serue, that I lie not, eyther on the one side, or on the other; but doe set downe clearly what shee was, as a Christian writing of a Christian: that is, that write an historie, and not a Panegyricall Oration of her life, and that her vices bee the vertues of others. His meaning is, that the defects and imperfections of Saint *Paula*, would haue borne the name and nature of vertues in a soule of lesse perfection; As in verie  
P                      deed,



deed, there are actions which are deemed imperfections, in such as be perfect, which notwithstanding would be esteemed great perfections, in those which yet are imperfect. It is a good signe in a sicke man, when at the end of his sicknesse his legges doe swell: for it shewes that Nature now strengthened, casteth out her superfluous humors: but the very same signe is bad & ominous in him, that were not sicke at all, for it betokeneth the weaknesse of nature, not hauing force enough, to dissolue and dissipate those corrupt and naughtie humours.

4 *My Philotheus,* wee must haue

haue alway a good opinion and estimation of them, in whom wee see the practise of vertues, although exercised with some defects and imperfections, seeing the great Saints themselues haue oftentimes exercised them in such manner. But for our owne parts, we must procure to exercise our selues in the, not onely diligently but discretely; and for that end obserue carefully, and faithfully, the aduice and counsell of wise men, not leaning to our owne prudence, but to the skill and wisdom of such, as GOD hath giuen vs for our conductors.

5 There are certaine other  
P 2 things,

things, which many esteeme & account vertues, though indeed they be no vertues at all; of which it is needefull to speake a word or two. I mean those perfections, which are called Extasies, ravishtments in Spirit, insensibilities, languishments, or impossibilitie of exteriour actions, deificall vnions, eleuations, transformations of the soule, and such like, of which some bookes doe treat, promising to eleuate and promote the soule to contemplation, purely intellectuall, to the essentiall application of the Spirit, and of the supereminent life of the soule. Marke me well what I say, my *Philothous,*

*theus*, these perfections bee  
not vertues, but rather re-  
wards and recompences, that  
God giueth to his seruants in  
this life for their vortues: or  
(as it were) scantlings, and  
lifts of the happinesse of the  
life to come, which somtimes  
are presented vnto men, to  
make them desire to buy the  
whole peeces themselves,  
which are aboue in Paradise:  
we must not pretend to come  
to such high fauours and gra-  
ces, since they are not anie  
wise necessarie to serue and  
loue GOD well and trueely,  
which should bee our chiefe  
and onely pretence: neyther  
are they graces which may  
ordinarily bee obtained, by

our owne trauell or industry, since they are rather passions, then actions, which therefore wee may well receiue, but worke them or produce them in vs, we cannot. I adde moreover, that we haue not vnder-took any higher matter, then to make our selues vertuous, deuout, and good men, and good women: and therefore it behoueth vs to bestow all our endeuor to that end: & if it please God to eleuate and extoll vs to these Angelicall perfections, we shall then be also good Angells: but in the meane time, let vs exercise our selues simply, humbly, and deuoutly in these low humane vertues, the conquest

quest and gaining of which, our Sauour hath left to our owne power and diligence; such as are the vertues of patience, curtesie, meekenesse, mortification of our hearts, and willes, humilitie, obedience, pouerty, chastity, compassion towards our neighbours, and bearing with their imperfections, diligence, and holy seruour in fulfilling the will of GOD. Let vs leaue these supereminences, for superexcellent soules, wee deserve not so high a place in Gods seruice; it will be happinesse for vs, to serue our God, in his kitchin (as they say) or in his pantry, to be lackies, porters, torch bearers,

groomes of the chamber, in his house. It is his mercy and inestimable goodnesse onely, if afterwards hee please to remoue vs higher to his closet, and priuy chamber, or to bee of his counsell. Yea, my *Philothens*, this must bee the resignation of our heart; for this King of Glorie doth recompence his seruants, not according to the dignitie of the Offices which they beare vnder him, but according to the measure of the loue and humilitie, with which they execute them. *Saul* seeking after his Fathers Asses, found the Crowne and Kingdome of Israel. *Rebecca* by watering *Abrahams* Camells, became the

the spouse of his sonne *Isaac*.  
*Ruth* the Moabiteffe, glean-  
ing after the Haruest men of  
*Boos*, and lying at his feete,  
was exalted to lie by his side,  
and made his wedded wife.  
Surely the pretentions and  
desires of such lofty, extraor-  
dinary, and admirable things,  
are obnoxious and subiect to  
allusions, deceits, and errors,  
and it chanceth oftentimes,  
that these sublimated persons  
that thinke themselves An-  
gells, are scantly so much as  
good men, and that there is  
more excellence and sublimi-  
tie in their wordes, and rare  
 termes, then feeling and sub-  
 stance in their workes and a-  
 ctions. Yet must we not light-



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that thinke themselues An-  
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good men, and that there is  
more excellence and sublimi-  
tie in their wordes, and rare  
termes, then feeling and sub-  
stance in their workes and a-  
ctions. Yet must we not light-

ly dispraise, or rashly censure any thing, but blessing God for the supereminence of other men, rest our selues humbly in this low, plaine, and easie way, which is indeede more plaine, but yet more suteable to our insufficiency and weakenesse: wherein if wee conuerse humblie and faithfully, God will lift vs vp to greatnesse, great enough for our soules good.

### CHAP. III.

#### *Of Patience.*

I **P**A T I E N C E *is necessary for you, that performing the will of God, you may obtaine the promise, saith the Apostle:*

Apostle: yea, for as our Lord himselfe pronounced, *In your patience you shall possesse your soules.* It is the happiest thing that can befall to man (*Philothens*) to haue his owne soule in sure and secure possession: and the more perfect that our patience is, the more secure is the possession of our souls: wee must endeavour then to perfect this vertue in vs, to the vitermost of our power. Call to minde continually, that our blessed Redeemer saued vs, by suffering and enduring: and that wee therefore in like maner, must work our saluation, by suffering afflictions, and enduring iniuries, and bearing contradictions,

ons, and displeasures, with the greatest meekenesse that possible we can.

2 Limit not thy patience, to such and such kinde of injuries, and afflictions: but extend it magnanimously and vniuersally, to all those that God shall send, and suffer to befall thee. There bee some men that will suffer no tribulations, but such as be honourable: As for example, To be wounded in battell, to be taken prisoner in warre, to be persecuted, and ill handled, for religion sake, to be impoverished by some sute or proceffe, in which they haue got the vpper hand: these men loue not tribulation, but the honour

honour which the tribulation bringeth. Hee that is patient indeede, and a true seruant of God, suffereth indifferently those tribulations, that are coupled with infamie and shame, as well as those that be honourable. To be reprehended, accused, flandered by naughty and wicked men, is a pleasure to a man of courage: but to suffer these accusations and persecutions at the hands of our parents and friends, and of such as are good and vertuous, and esteemed so, there is the right triall of true patience, there it is indeede that wee must play the men. I esteeme more of the meekenesse, wherewith

*Borro-*

*Borromæus* a Cardinal of *Rome* suffered a long time the publique reprehensions, which a great Preacher of an Order, exceedingly well reformed, thundered against him out of the Pulpit : then of all the combats which hee had with any other. For like as the stinging of a Bee, is farre forer & more full of ache, then the biting of a Flie : so the euill that one receiueth of good men, and the contradictions that they raise against one, are much more vnsupportable then others ; and yet it chanceth very often, that two good and vertuous men, hauing both of them right intentions, though diuersity of opinion.

nions, doe stirre vp great persecutions and contradictions one against the other.

3 Be patient, not onely in the great, and principall afflictions which ariue vnto thee, but also in the accessories and accidents which depend thereon. Many could bee content to haue afflictions happen to them, so that they might not be hurt, troubled, or vexed by them. I am not griued saith one, that I am fallen into povertie, but that by that means I cannot pleasure my friend, nor bring vp my children in such honorable education as I desire. I care not (saith another) were it not that the world will thinke, that this is befallen



befallen mee by mine owne fault. Another would be content some should speake ill of him, and would suffer it patiently, so that no man would beleue the detractor. Others there are, that could willingly away with some part of the tribulation, as they suppose, but not with the whole. They are not impatient, or vexed, (say they) that they are sicke, but that they want money to cure themselves of their sickness, or that they that be about them, are too importunate or troublesome to them. But I say (my *Philothens*) that wee must haue patience, not onely to be sicke, but euen to be visited with that disease, that

that GOD will lay vpon vs,  
what euer it bee, and in that  
place wheresoeuer hee will  
haue it happen to vs, and a-  
mongest such persons, and  
with those wants and incom-  
modities, which hee will; and  
the like is to bee vnderstood  
of al other tribulations. Whē  
any dammage or harne shall  
chance vnto thee, oppose a-  
gainst it, a Gods name, those  
remedies which thou canst  
apply, for to doe otherwise,  
were to tempt God almighty:  
but hauing done thy dili-  
gence in the matter, attend  
with an intire resignation that  
successe and euent, which it  
shall please God to send: if  
he grant the remedies to ore-  
come

come thy harmes, giue him  
thankes with reuerence: if it  
please him that thy harms sur-  
mount the remedies, blesse  
him with patience,

4 I am of the aduice of S.  
*Gregorie*; When thou art iust-  
ly accused for any fault which  
thou hast committed, humble  
thy self for it, and confesse vn-  
faynedly, that thou deseruest  
more then the accusatiō that  
is laide against thee. But if  
thou be accused falsly, excuse  
thy selfe with all meekenesse,  
denying thy selfe to be guiltie  
of that which is layd to thy  
charge; for thou owest that  
duety to the truth, and to the  
edification of thy neyghbour:  
But withall, if after thy true  
and

and lawfull discharge, men  
cōtinue notwithstanding their  
accusation against thee, strue  
not much to make thy excuse  
be admitted and believed, for  
hauing complied with the  
duetic thou owest vnto the  
truth, thou must render also  
the duty thou owest to humi-  
lity. Thus thou shalt neyther  
offend, against the care that  
thou oughtest to haue of thy  
good renoune, nor against  
the loue and affection, which  
thou shouldest haue to tran-  
quility of heart, meekenesse,  
and humility.

5 Complaine as little as  
thou canst of the wrongs that  
be done thee; for ordinarily  
he that complaineth of them,  
sinneth:

finneth : because selfe-loue  
alway maketh vs belecue the  
iniuries offred vs, to be worse  
then indeede they be . But a-  
boue all things , complayne  
not to such persons, as are apt  
to take indignation , and to  
turne all to the worst. If it be  
expedient to make thy mone  
to any , eyther to get the of-  
fence remedied, or thy mind  
eased , let it be done to quiet  
and peaceable Soules , that  
loue God sincerely; for other-  
wise, instead of easing and dis-  
charging thy griefs, they will  
prouoke thee to greater dis-  
quiet: in stead of pulling out  
the thorne that pricketh thee,  
they will fasten and sticke it  
deeper into thy foote.

6 Many

6 Many being sicke, afflicted, or molested, do refraine themselves from complaining, or shewing any delicatenesse, iudging (and that rightly) that it would evidently testifie want of courage and generosity in them : but for all that, they desire exceedingly, and by slight and subtilties procure, that other men bemoane them, take compassion of them, and esteeme them to be, not onely afflicted, but patient, yea, and couragious also in their afflictions. This is a kinde of patience indeed, but a false one, which in effect is nothing els but a fine, subtile, and secret pride and vanity: *They haue glorie*

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*glorie* (saith the Apostle) *but not before God*. The true patient man, neyther complaineth of his griefs and harms, nor desireth to be pittied and bemoned: he speaketh of his case cleerely, truely, and simply, without lamentations, or aggrauations: if he be pittied, he thanks god for the charity and comfort shewd him, and patiently suffereth himselfe to be pitied, vnlesse they bemonie the harme or euill, which he hath not: for then will he modestly declare, that hee suffereth no such griefe, as they imagine, and in this sort continueth peaceably, betwixt truth and patience, confessing, and not complayning

ning of his afflictions.

7 In the contradictions which befall thee in the exercise of Deuotion (for they will not be lacking one time or other) remēber the words of our Sauour Iesus Christ: *A woman when she is in trauel, hath anguish, because her houre is come: but when shee hath brought forth her childe, then she remembreth not the anguish, for ioy that a man is borne into the world.* Thou conceiuest spirituallie in thy soule, the noblest Childe in the world, to wit, IESVS CHRIST, vntill he be brought forth altogether, thou canst not chuse but suffer excessive pangs: but be of a good heart, these dolours



lours once past, thou shalt finde euerlasting ioy, for hauing brought foorth such a childe to the world. And he shall be wholly brought forth and borne in thee, when thou framest and conformest thy heart and thy actions, to the imitation of his life.

8 When thou art sicke, offer vp all thy griefes, paines, aches, and languishments, to the honour and seruice of our Lord: and beseech him to ioyne and vnite them with the torments which hee suffered for thee. Obey thy Physician, take those medicines, meates, and remedies which he prescribeth, for the loue of God, calling to mind the gall which

which he tasted for our sakes:  
desire to amend, that thou  
mayest serue him; refuse not  
to languish, that thou mayest  
obey him: & dispose thy selfe  
to die (if so it please him) that  
thou mayest praise and enioy  
him. Consider that the Bees,  
when they make their hony,  
doe liue and eate of a bitter  
prouision: and that we in like  
manner, can neuer exercise  
sweeter acts of patience, nor  
compose more excellent ho-  
ny of true vertues, then when  
we eate the bread of bitternes,  
and liue in the midst of afflic-  
tions: And as the hony which  
is gathered from thyme, a litle  
bitter herb, is the best that is:  
so vertue, exercised in the bit-

Q

ternes

ternes of vile, base, & most abiect tribulations, is the finest and excellentest of all.

9 Reflect oftentimes the inward eies of thy soule, vpon Christ Iesus crucified, naked, blasphemed, flaundred, forsaken for thy loue, & in a word ouerwhelmd with all sorts of sorrows, griefs, and perlecutions. Consider that all thy sufferings, neyther in quality, nor in quantity, are in any sort comparable vnto his: and that thou canst neuer suffer anie thing for his sweete sake, in comparison of that which he hath endured for thine.

10 Consider the pangs and torments, which in old time the Martyrs suffered; and the dolours

dolors & griefs, which at this time many indure, more grievous without all proportion, then those which thou endurest: and say to thy selfe; Alas, my paines be consolations, & my briars be roses in comparison of them, which without all succour, attendance, or reliefe, doe liue in a perpetuall death; ouercharged with afflictions far heauier then mine.

CHAP. IIIL.

*Of exterior Humilitie.*

**B**orrow and take many empty vessels, (said Elizabeth vnto the poore Widow) & poure oile into them. To receiue abundance of the grace of God into our hearts, they

must be voyde of selfe-pride  
and vain-glory. The Kesterel  
crying and looking constant-  
ly vpon the Hawkes, & other  
birds of prey, doth terrifie  
them by a secret propertie or  
vertue which it hath by na-  
ture, therefore the fearefull  
Doues, doe loue it aboue all  
other birds, and liue in securi-  
ty in company of it: so humi-  
litie rebutteth the eager onser  
of Satan, and conserueth the  
graces and gifts of the Holie-  
Ghost in vs; and therefore all  
the Saints of heauen, but spe-  
cialy *Christ* the king of Saints  
and his blessed Mother, made  
more esteeme of this vertue,  
then of any other amongst all  
the morall vertues.

2 We call that glory vain,  
which one taketh of himselfe,  
either for that which is not in  
him, or for that which is in  
him, but is none of his, or for  
that which is in him, and is  
his owne, but deserues not  
that one should glorie of it.  
Nobilitie of race, fauor with  
great Potentates, popular ho-  
nour, be things that are not  
in vs, but in our Progenitors,  
or in the estimation of other  
men. Some men there be that  
shew themselves fierce and  
stowt, because they be moun-  
ted on a lusty Courser, or for  
a great goodly fether in their  
cappe, or for their costly  
and sumptuous apparell: but  
who seeth not this to bee fol-

lie? For if there bee any glorie at all in these cases, it is glorie for the Horse, for the Bird, and for the Tailer: and what great want of wit is it, to borrow credite and estimation from a Horse, from a Bird, from a new fashioned Ruffe? Others bragge, and beholde themselves with great satisfaction, for a goodly long Moustaches, or a trimme Beard, for their curled locks, and soft hands, or for skill in dancing, singing, or playing: but are not those heartlesse, and base-minded men, which fetch their estimation and Reputation from such friuolous and fond trifles? Others for a little knowledge  
and

and learning, would be honoured and respected in the world, as if euerie bodie should come to schoole to learne of them, and should account them their Maisters, for the which cause they are rightly termed Pedanticall Companions. Others doe carrie themselves like Peacocks, prowde of theyr Beautie, and imagine that all the world is fond of them. All these Humours are vaine, foolish, and impertinent: and the glorie which is grounded vpon such weake and feeble foundations, is vaine and friuolous.

3 A man may know true vertue like true Baulme: for

Q 4

Baulme



Baulme is tried by dipping it into the water; if it do sincke to the bottome, it is accounted the most excellent and precious. Euen so, to know whether a man bee indeede wise, learned, generous, and noble; marke whether these good giftes and qualities doe tend in him to humilitie, modestie, and submission, for then they bee true indeede: but if they doe swimme aboue the water, if they doe contend and strue to appeare and shew themselves, they are so much the lesse substantiall, and the more superficiall, by how much the more apparent they are. or would be. Pearles  
that

that be conceiued & grow in the winde, or in the time of thunder, haue nothing but the barke or shell of a Pearle, and are voyde of substance: So these vertues and good qualities, bredde and nourished in pride, boasting, and vanitie, haue nothing but a simple shew & appearance of good, without iuyce, without marrow, without soliditie and substance. Honours, estates, and dignities, are like vnto Saffron, which is best, and groweth most plentifully, when it is trodden vnder feete. It is no honour to bee faire in a mans owne eyes. Beautie, to haue a very good grace indeed, should

Q 5      be

bee some-what neglected: Knowledge dishonoureth vs, when it puffeth vs vp, and degenerateth then to plaine pedanterie.

4 If we stand curiously vp on our points, touching precedence and preeminence in place and titles, besides the exposing of our selues to the danger of hauing our qualities too narrowly sifted, examined, and contradicted, we make them contemptible: for honour, which is indeede honourable when it is freely giuen and granted, becomes foule, infamous, & shamefull when it is affected, sought after, and in a manner begged, and wrested, from them in  
whose

whose company we are. Whē  
the Peacocke bristles vp his  
gay starry wheele, lifting vp  
his goodly paynted feathers  
to be looked vpon, he forget-  
teth himself, that in the mean  
while he sheweth other parts  
which are most ill-fauored in  
him. Floures that be beutiful,  
growing vpon the ground, or  
in the garden-beds, wither a-  
way with much handling The  
sweet smell of the Mandrago-  
ra taken as farre off, and but for  
a short time, is most pleasant:  
but they that smell to it very  
neare, and a long time, be-  
come altogether drowisie,  
faint, and languishing: E-  
uen so, honour and curteous  
respectes comfortably smell  
as farre

a farre off, being taken lightly, and not standing much vpon them, or placing his fantasie, in depainting them according to our vain, glorious desire: but to such as affect them ouer-greedily, and doe in a manner feed vpon them, they are reprehensible, and full of contempt and follie.

5 The pursuite and loue of Vertue maketh vs vertuous: but the pursuite and loue of Titles, Honours, and preeminences, do make vs abiect and contemptible. Mindes which are well borne and are well educated and brought vp, busie not themselves about these toyes of places, ranckes, employments, and  
salu-

salutations, they haue other things to employ their time in: for to spend time in these things, is the property of idle and vnprofitable braines. Hee thar may loade himselfe with Pearles, will neuer ouer-charge him-selfe with Cockle-shelles: and such as doe aspire vnto true Vertue, neuer trouble themselues at any time with complements. Euerie one may in company, take the rancke and the place which is due vnto him, without preiudice of Humilitie; so that it bee done(as it were) negligently and carelesly, not with affectation or strife, or as and if hee accounted it a matter of much importance.

For

For as they that come from Peru, besides store of Gold and Silver which they bring from thence, do many times bring with them Apes and Parrets, because they neither cost much, nor are burthen-some or chargeable to their ship: So the true followers of vertue, neede not omit or neglect their ranke and place due vnto them, so that it cost them not much care or attention, and that the same bee done without trouble, disquiet, cavills, or contentions. Yet speak I not here of them whose dignity redoundeth to the common good, nor of certaine particular occasions, vpon the which great consequences

sequents doe depend : for in  
such euery one may keepe his  
due and right with prudence  
and discretion, accompani-  
ed with Charitie and Curte-  
sie.

CHAP. V.

*Of Humility more internall  
then the former.*

1 **B**Vt thou desirest, I see  
(*Philothens*) to be far-  
ther endoctrined in Humili-  
tie : for that which wee haue  
hitherto said, is rather wise-  
dome and good maners, then  
Humilitie : let vs therefore  
passe on farther.

2 Many there are, that will  
not,



not, and dare not ponder and consider the graces that God hath giuen them in particular, fearing lest they should thereby fall into vaine-glory, and selfe-conceyted loue, whereas indeed they deceiue themselves; for since that the true and direct meanes to attaine vnto the loue of GOD (as *Aquinas* teacheth) is the consideration of his benefits; the more wee doe consider them, the more we shall loue him: and as particular benefites doe more effectually moue and win affection, then such as are common to other; so ought they to be pondered and weighed more attentively. Certaine it is, that nothing  
can

can humble vs so much before the mercy of GOD, as the knowledge of the infinite multitude of his benefites; neyther cā any thing so much humble vs before his Iustice, as the multitude of our offences. Let vs then (I pray you) consider what hee hath done for vs, and what wee haue done against him: and as we consider and weigh our sins, one by one, so let vs acknowledge and suruey his graces, one by one. Neuer feare that the knowlege which he giues vs of his graces, will pusse vs vp in pride, so long as we be attentive to this knowne and acknowledged Veritie, that whatsoeuer is good in vs, is  
alto-

altogether from GOD, and not from our selues. Alas, Mules and Camells, cease they to bee lumpish and brute beasts, although they bee neuer so loaded with the most precious and perfumed moouables of the Prince? *What hast thou which thou hast not receiued?* (sayth the holy Apostle) *And if thou hast receiued it, why doest thou glorie?* Nay contrariwise, the liuely and feeling consideration, of the fauours receiued from G O D S hand, humbleth vs, because knowledge doth engender acknowledgement.

3 But if in this renew and accounting (as it were) of the

the graces of GOD , any kinde of vanity should tickle vs; the infallible , and easie remedie is , to passe by and and by to the consideration of our ingratitude , of our imperfections, and of our miseries. If wee consider what we haue done, whē God was not with vs, wee shall soone acknowledge , that all which wee haue done since hee hath bin with vs, is not our handyworke, nor is not of our owne stocke; we shall enioy them, & reioyce that we haue them, but we shal glorify god alone for being the sole Authour & giuer of them. So the blessed Virgin, confessed and professed , that G O D wrought  
great

great and admirable thinges  
in her, and for her, but shee  
cōfessed it for no other cause,  
then for to humble her-selfe,  
and to glorifie GOD: *My  
soule (sayth she) doth magni-  
fie our Lord, because hee hath  
done great things to me.*

4 Wee vse to say many  
times, that we are nothing,  
that wee are misery it selfe,  
that wee are the skumme and  
out-casts of the world; but  
wee would bee loath any man  
should take vs at our word,  
and publish vs abroad to bee  
such as wee say wee are: Nay,  
wee make as if we would hide  
our selues, to the end that men  
may runne after vs, and search  
vs out: wee make shew as if  
we

we would indeede be the last,  
and sit at the lowest end of  
the Table : but wee doe so,  
that with the more credite  
wee may bee set at the vpper  
end of all. True Humilitie  
doth neuer shew her selfe, nor  
vseth many wordes of hum-  
blesound, because shee in-  
tendeth, not onelie to hide  
other Vertues, but withall,  
and aboue all, to hide her  
owne selfe.

And if it were lawfull for  
her to lye, to dissemble, or  
scandalize her neighbours,  
she would vse many an acti-  
on of arrogancy and braue-  
ry, that vnder them shee  
might hide her-selfe, and so  
bee altogether couered and

vnknowne. My aduice therefore is this, *Philothens*, eyther let vs vse no words of Humilitie at all, or let vs vse them with an inward feeling, meaning in our heart as wee pronounce with our mouth. Let vs neuer cast our eyes downe to the ground, but humbling our hearts withall: let vs not seeme to desire the lowest roome, vnlesse wee desire it from our heart. And I hold this Rule so generall, that I bring no exception: onely I adde, that curtesie requireth, that wee present the aduantage somtime to those, whom wee know manifestly will refuse it: for this is no double dealing, nor false humilitie; for

for in this case the only proffer of the aduantage in place, or precedence, or such like, is an honoring of thē to whom we proffer it : and since then wee cannot giue them entirely that which in heart wee would, we doe not ill to giue it them in part. The like I vnderstand of some tearmes of honor, and respect, which, to examine them in rigour, seeme not to be true, and yet are in deed true enough, if the heart of him which pronounceth them, haue a true intention, to honour, and respect him, for whose sake hee vseth those termes. For although that the wordes do signify with some excessse,  
that



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that which we would say: yet it is not ill done to vse them, whē the common custome of good maners and ciuilitie requireth it. I wish that our wordes, were alwayes ioyned to our intention and affection, as neere as possible wee may, so to follow in all, and through all, the pure and naked simplicity of a vertuous heart.

5 A man that is truly humble, would rather that another should say of him, that he is a miserable wretch, that he is nothing, or worth nothing, thē to say so much himself; at least, if he know that any man say so of him, he doth not gainsay it, but agrees to it  
with

with all his heart : for since he beleeueth firmly and vnfaignedly that he is indeed worth nothing, hee is right glad to haue others of his mind and opinion.

6 Many say, that they leaue mentall ptayer for those that are perfect, that they themselves are not worthy to frequent such an exercise. Others protest they dare not communicate often, because they feele not themselves pure enough. Others, that verily they feare least they should disgrace deuotion, if they should intermeddle with it, by reason of their great misery & frailtie. Others refuse to employ their Talent in the ser-

R

uice

uice of God, & of their neighbour, because (say they) they know their owne weaknesse, and feeblenesse: and that they feare to become proud if they should be instruments of any good; and that in giuing light to others, they should consume themselves. All this is an artificiall kinde of humilitie, not onely false, but also malignant, whereby one seeketh secretly and subtilly to blame the giftes of God, or at the least with the cloke of humilitie, to couer the loue of his owne humour and slothfulness. *Demand of God a signe, either from heauen above, or from the depth of the sea below,* said the Prophet to vnhappy Achaz,

chaz, and he answered, *I will demand none, neither will I tempt God.* O wicked man, he would seeme to beare great reuerence to God, and vnder colour of humilitie, excuseth himselfe from aspiring to the grace which Gods goodnesse offereth vnto him: but he vnderstood not, that when our Lord offereth vs his graces, it is pride to refuse them: that the gifts of God oblige vs to receive them, and that true humilitie is to obey and follow his will and desire the neereſt we can. But Gods desire is, that we become perfect, vni-ting our selues vnto him, and imitating him the best we can. The proud man which trust-

eth in himselfe, hath iust occasion (if he knew it) to vnder-  
take nothing: but hee that is  
humble is so much more cou-  
ragious, by how much more  
vnable he acknowledgeth him-  
selfe: and according to the  
measure that hee measureth  
his owne frailty, his boldnesse  
in God increaseth; for all his  
trust is in God, and God (hee  
knowes) delighteth to exalt  
his omnipotencie in our infir-  
mitie, and to magnifie his  
mercy by our misery. Wee  
must then humbly and holily  
dare and vndertake whatsoe-  
uer is iudged fit and conueni-  
ent to our spirituall aduance-  
ment, by them that haue the  
guiding of our soules.

7 To thinke one knoweth that which he knoweth not, is an expresse folly: to play the learned man in that in which it is manifest wee haue no skill nor experience, is an intolerable vanity. For my part, I would not take vpon mee a learned mans person, euen in things which I were certaine that I knew well enough: as contrariwise, I would not counterfet my selfe altogether ignorant. When charitie requireth, wee must readily and sweetly communicate to our neighbour, not onely that which is necessary for his instruction, but withall, that which is profitable for his consolation: for humilitie,

R 3      which



which hideth and concealeth  
vertues, to conferue them in  
their puritie, doth neuerthe-  
lesse discouer them and make  
them shew themselves, when  
charity commandeth to in-  
crease & perfect them. Where-  
in she resembleth a tree in the  
Isles of Tylos, which all night  
long locketh and incloseth vp  
her faire carnation flowers, &  
doth not open them, but at the  
rising of the Sunne; so that the  
inhabitants of the Countrey  
do say, That these flowers doe  
sleepe by night. For euen so  
humility couereth and hideth  
all our vertues and humane  
perfections, and letteth them  
not be seene abroad, but when  
charity commandeth: and cha-  
rity

rity being a vertue not humane, but heauenly, not moral, but diuine, is the very true sunne of all other vertues, vpon which shee must therefore euer predominate: so that humility which is preiudicious to charity, is without al doubt false humility.

8 I would neither counterfeite a foole, nor a wise man: for if humility forbid mee to counterfeite my selfe wise, simplicity and plainnesse forbid me likewise to counterfeite my selfe a foole: for as vanity and pride are contrary to humility, so are affectation & dissembling to simplicity and plaine dealing. And if some great seruants of God haue

made as if they had bin fooles  
to render themselves more  
abieſt in the eies of the world,  
we muſt admire them, and not  
imitate them: for they had  
motiues that induced them to  
this exceſſe, which were ſo  
peculiar vnto them, and ex-  
traordinary, that no man  
ought from thence to inferre  
any conſequence for himſelfe.  
As for *Dauid*, when hee daun-  
ced before the Arke of the te-  
ſtament, with ſome more de-  
monſtration of mirth, then  
ſeemed to beſeeme the maie-  
ſty of a King, he did it not as  
counterfeiting any fooliſh  
mirth, but ſimply and plainly  
vſed he theſe exterior moti-  
ons, conformable to the ex-  
tra-

traordinary gladnesse which he felt in his heart. True it is, that when *Michol* his wife vpbraided him for this fact, as too base for a King, hee was neuer a whit sorry to see himselfe despised; but perseuering in the true and sincere representation of the ioy which he had conceiued in his soule, he protested that he was likewise glad to receiue a little shame for the loue of his God. And consequently I say, that if for acts of true and profound deuotion, thou bee esteemed simple, abiect, and base-minded, humility will make thee reioyce at this happy shame, the cause whereof is not in thee, but

in them that lay it vppon thee.

### CHAP. VI.

*That Humilitie maketh vs to loue our owne debasement and abiection.*

1. **I** Passe further *Philothheus*,  
to tell thee, that aboue all things thou loue thine owne abiection. But thou wilt aske me what it is to loue our own abiection. In Latine, abiection is all one with humilitie, and humility with abiection: for so when the blessed virgin in her sacred Hymne, saith, That all generations should tearme her blessed, because God had seene the humility of

of his hand-maid: her meaning is, that our Lord beheld with great loue her abiection, her basenesse, and lownesse, to endow her with fauours and inestimable graces. Yet there is great difference betweene the vertue of humility, and abiection: for abiection is the littlenesse, basenesse, poorenesse, and the nothing that is in vs of our owne selues, wee not knowing, nor considering it. But as for the vertue of humility it is a true feeling knowledge, and voluntary acknowledgement of our abiection and vilenesse.

2 But the principall poynt of humility consisteth not only in this willing acknowledgement

ment of our abiection, but to loue it, and take a delight and contentment in it: not for want of courage or magnanimity, but to extol so much the more the Diuine maiesty, and to esteeme much better of our neighbour, in comparison of our selues. This poynt is that which I exhort thee to insist in most of all; and that thou mayst the better vnderstand and conceiue it, consider that amongst the afflictions and troubles which wee suffer in this life, some of them be base, contemptible, and abiect: other bee honourable and glorious, and many apply themselves willingly to honourable tribulations, but scarce at all  
will

will abide those that be abiect  
and ignominious. So a deuout  
Hermite, all ragged, and shi-  
nering for cold, euery body  
honoureth his torne habit, ta-  
king compassion of that which  
hee endureth : but if a poore  
Tradesman, a decaied Gentle-  
man, or a poore Gentlewo-  
man be in the same case, men  
despise and mocke them : and  
so thou seest how their pouer-  
ty is abiect, and ignominious.  
A religious man receiueth de-  
uoutly a rigorous reprehensi-  
on of his superior, and a child  
of his father, & all men count  
it and call it mortification, o-  
bedience, and good manners:  
but let a knight, or some great  
Lady suffer the like of ano-  
ther,



ther, and although they doe it for the loue of God, men will call it cowardlineffe, pusillanimity, and lacke of courage: behold here is another abiect euill. One hath a canker on his tongue, and another vpon his face: the first hath onely the disease, which is bad enough; but this other ioyntly with the disease hath contempt, shame and abiection in all company. What say I then of louing abiection? I say, that wee must not onely loue the harme it selfe, which we do by the vertue of patience: but wee must also loue the contempt, the shame, the vilenesse, basenesse & abiection therof, which we do by the vertue of humility.

3 Againe,

3 Againc there be some vertues which seeme abiect and contemptible, other that are honorable, and respected by all men. Patience, meeknesse, plain-dealing, simplicity and humility it selfe are of the number of those vertues, which worldly men hold as vile and abiect: contrariwise, they make great estimation of wisdom, fortitude, and liberalitie. There be also diuers actions of the selfe-same vertue, whereof some bee contemptible, and others honorable; to giue almes, and to pardon iniuries and offences, are both of them acts proceeding from charity: and the first is honored of all men, the last

last most base in the eies of the blinde world. A young Gentleman or Gentlewoman, that will not disorder themselves with a company of dissolute mates in prating, dauncing, drinking, superfluous pompe, and curiosity of apparrel, shall be scoffed at, and censured by others, and their laudable modesty tearmed hypocrisie, or affected sanctity. To loue these censures, to reioyce in that the world hath this opinion of vs, is to loue our owne abiection. Behold againe another sort of abiection which wee must loue. We go to visit the sick, many of vs together: if I be sent to the most miserable, that is to me an abiection  
on

on in the iudgement of the world, and for that cause will I embrace it more willingly: but if I bee sent to visite a person of more quality, it is an abiection according to the iudgement of the spirit, for there is not in it so much vertue, and therefore I will loue this abiection. Likewise one falleth in the midst of the street, and not onely receiueth damage thereby, but is also shamefully laughed at: this is an abiection which wee must make much of.

4 There are some defectes also, which haue no other harme in them, but onely the shame that they bring with them; and humilitie, though  
it

it require not that one should commit them of set purpose; yet it requireth that one disquiet not himselfe, for hauing fallen into some such defect. These defectes which I now speake of, bee certaine fooleries, inciuities, inconsiderate actes, or words, which as we ought to eschew before they be committed, to obey ciuility and prudence: so when they are once committed, we must be content with the reproach that commeth therby, and accept it willingly, that so wee may follow the rule of holy humility. I say yet more: If I chance to disorder my selfe through passion, or dissoluti-  
on, or to speake some vnde-  
cent

cent wordes, wherewith God and my neighbour are offended: I will repent my selfe heartily with true sorrow for the sin committed; and procure to repaire the harme or offence done to my neighbour, the best that possible I can: but I will be content, and right glad with the shame, contempt, & abiection which thereby I haue incurred; and if the one could possibly bee separated from the other, I would sincerely cast away the sinne, and earnestly retain the abiection.

5 But though we loue the abiection & contempt which followeth some euill or defect of ours: we must not neglect

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5 But though we loue the abiection & contempt which followeth some euill or defect of ours: we must not neglect



lect the redresse of the ill (that caused it) by conuenient and lawfull meanes, especially when the euill is of some consequence and importance. As if I haue some deformed lothsome disease vpon my face, I will procure to haue it cured, but not to haue men forget the deformity which it caused. I haue committed some foolery which is offensive to no man, I will not excuse myselfe at all, because although it was a defect, and a fault, it is not permanent, and therefore it needeth no excuse but onely for the abiection, shame, or contempt which befallles me for it, and to excuse that, is against humility. But if through  
my

my vna  
haue of  
any ma  
for the  
bable e  
taineth  
that ch  
blot ou

6 To  
neth so  
comm  
wipe av  
contem  
because  
good m  
the edif  
bours. A  
wee re  
contem  
bours e  
scandal

my vnadvisednesse and folly I haue offended or scandalized any man, I will make amends for the offence by some probable excuse, because it containeth a permanent ill; and that charity obligeth mee to blot out and deface if I can.

6 To conclude, it happeneth sometimes, that charity commandeth vs to remedy & wipe away the abiection and contempt which we incur, because our reputation and good name is necessary for the edification of our neighbours. And in that case, though wee remove abiection and contempt from our neighbours eyes, least he should be scandalized or troubled thereby;

by; yet we must carefully lock it vp like a pretious Jewell in our heart, that wee our selues may be edified thereby.

7 Perchance thou wouldest learne of me, *Philothens*, which abiections amongst all are to bee esteemed best; and I tell thee plainly in one word, that those are most profitable to our selues, and most acceptable to God, which happen to vs, as it were, by chance, or by the course, condition and estate of our life, because wee choose them not, but receiue them from the hands of God that sends them, whose election and choyce we know is alwayes better for vs then our own. But if we were to choose them

hem our selues, then the  
greatest are the best for vs; and  
those are to be esteemed grea-  
test, which are most contrary  
to our inclinations (so that  
they bee conformable to our  
vocation) for to speake the  
truth once for all, our owne  
choyce spoyleth, in a manner,  
& bringeth to naught all our  
vertues. O who wil giue vs the  
grace to say from our heart in  
all sincerity with that great  
King: *I haue made choyce to be  
in abiect in the house of God, ra-  
ther then to dwel in the taberna-  
cles of sinners.* None certain-  
ly can giue vs this grace (deere  
*Philothous*) but he that to ex-  
alt vs liued and dyed for vs in  
such manner, that hee was e-  
steemed

steemed the out-cast of men,  
and the most abiect of the  
people.

I haue told thee many things  
*Philothens*, which no doubt  
will seeme somewhat hard vn-  
to thee when thou considerest  
them: but belecue me, they  
will be sweeter then sugar or  
honey to thee, when thou  
doest put them in practise.

### CHAP. VII.

*How to keepe our good renowne  
in the practise of humility.*

I. **H**ONOUR, praise, and  
glory are not giuen  
to men for euery or-  
dinary vertue, but for some  
excellent and notable vertue:  
for

for by praise we seeke to persuade others to esteeme the excellencie of some man in whom such a vertue excelleth: by honor we protest that we our selues do esteeme him therefore; and glory in my iudgement, is nothing else, but a certaine lustre, splendor, or shining brightnesse of reputation, which ariseth from the concourse of many praises and honours. So that honors and praises are, as it were, precious stones, and pearles, from whence glory produceth his lustre and vernish, like to enamell. Now humility, not being able to endure that wee should haue any opinion of our own excellence or prece-

S

dence

dence before others, cannot likewise suffer that we should hunt after praise, honour, glory, which bee due onely to some kinde of excellencie: but yet she consenteth to the aduertisement of the wise man, who admonisheth vs to haue care of our credit, because good renowne is an estimation not of any excellencie, but absolutely of an ordinary prudence, and integrity of a wel-gouerned life, which humility forbiddeth not to acknowledge in our selues, and so consequently willet vs to desire this reputation. True it is, that humility would likewise contemne this renowne, if charity stood not in need

need of it: but because it is one of the foundations of humane sociery, and without it we are not onely vnprofitable, but also damageable to the community in which wee live, through the scandall which it receiveth by our ill name, there charity requireth, and humility accordeth, that we procure, and most carefully conserue, our good renowne.

2 Againe, as the leaues of trees, though in themselves of no great value, yet serue for very much, not onely to beautifie the trees, but also for the conseruation of their fruites, whilst they bee yet yong and tender: so good renowne of



it selfe not much to bee desired, is notwithstanding exceeding profitable, both for the ornament of our life, as also for the guard and conseruation of vertue, especially while they be yet tender and feeble, as being but newly habituated in vs. The obligation of maintaining our reputation, and procuring to be such indeed, as men thinke vs to be, forceth a noble courage, in a manner, with a sweet kind of violence. Let vs conserue our vertues my *Philothens*, as Iewels very acceptable to God, the chiefe and soueraigne obiect of all our actions. But as they that would keepe fruit very long, are not content to stew, con-  
fit

fit, and conserue them with Sugar, but withall put them into vessels, fit and commodious for the preservation of them : so albeit the loue of God be the principall preseruer of our vertues, yet may we withall imploy our good name and renowne, as a thing most conuenient to keepe them in vigor.

3 Yet must we not be ouerpunctuall in conseruation of our reputation : for such as bee so tender and ticklish in their good name, are like vnto them, that for euery slight infirmity do take Physick. For as these imagining, by such extraordinary care, to conserue their health, doe vtterly

ouerthrow it : so these iealous defenders of their reputation, do altogether loose it by standing so much vpon it, becoming thereby phantasticall murmurers, pick-quarrels, and prouoke the malice of badde tongues against them. To dissemble an iniury offered, or to contemne it, is ordinarily a farre better remedie, then the reuenging or quarrelling vpon it: for contempt of calumniation maketh them vanish away, whereas if we bee moued and angred with them, we seeme to confesse and aduow them as deservedly offered vs. Crocodiles hurt none but those that do feare them : neither doth detraction endamage

mage any, but such as are ag-  
grieved therewith. Excessiue  
feare of loosing our estimati-  
on, argueth great distrust of  
the true foundation thereof,  
which is the sincerity and vn-  
fained vprightnesse of a ver-  
tuous life, and good consci-  
ence. Towns that haue wood-  
den bridges ouer great riuers,  
doe feare least they should be  
borne downe by euery flood,  
or increase of waters: but they  
that haue bridges built of  
stone, doe not care but onely  
for extraordinary inundati-  
ons: So they that haue a soule  
well grounded in Christian  
perfection, doe contemne the  
ordinary excesse, and ouer-  
flowing of iniurious tongues;

S. 4. but

but such as know themselves weake in perfection, are disquieted with euery blast of broad-mouthed companions. And indeed (*Philothheus*) hee that will haue the good opinion of all men, looseth it with all men, since it is impossible to please all men with one manner of carriage; and hee deserueth to loose his reputation, that seekes to keepe it, or haue it among them, whose vices make them infamous.

4 Reputation and good renowne is but a signe whereby we may vnderstand where vertue is lodged: it is vertue then that must be preferred before all. Wherefore if any call and count thee an hypocrite, because

cause thou giuest thy selfe to deuotion; or hold thee for a coward, and base-minded person, because thou hast put vp an iniury for Gods sake: laugh at such mens words and opinions; for beside that such iudgements are onely made by fooles, contemptible Idiots, or vaine beggars, a man must not forsake vertue, nor stirre out of the path of true piety, although hee should loose his reputation & fame; we must make more esteeme of fruit, then of leaues, and preferre interior and spirituall vertues, before externall and corporall goods. It is lawfull to be zealous, but not to be Idolaters of our credit; as wee

must not offend the eyes of the good, so must we not seek to content the opinion of the malicious. The beard is an ornament to the face of every man, and large tresses of haire grace womens heads: if one pull away by the rootes (as it were) the beard from the chin, or the haire from the head, it will hardly grow againe: but if it bee onely cut and polled, nay though it should be shaven away all together, it would soone grow againe, and wax as copious as it was before. So although our credit and reputation be cut and shaven, as a man may say, by a detracting tongue (which *David* saith is like a *sharpe razor*) wee must

must not therefore be disquieted, for by and by it wil spring forth againe, not onely as faire as euer it was, but much more sound and beautifull. But if our vices, dissolute manners, and wicked life, take our reputation from vs, it will scaice grow againe, or be restored intirely, because it is so in a manner pulled vp by the roote. For the roote of true reputation is vertue and good life, and therefore as long as that is alive in vs, our fame and credit will alwayes sprout and grow, and bring forth fruit of honour and estimation due to vertue.

When vaine conuersation,  
vnprofitable familiarity, fond  
friend-



friendship, and haunting of idle company, hurt our reputation: we must presently renounce and forsake them; for a good name is of more price and value then all vaine contentments and pastimes; But if for the exercise of pietie, for profit and increase in vertue and deuotion, - for marching cheerefully towards eternall happinesse, men grumble, repine, murmure, and caull at vs: then suffer these mastiues to barke against the Moone; for though they may bee able for a time, or among some men, to raise an ill opinion against our good name, and by that meanes, as it were, shauce and polle away that ornament  
of

of our vertues; they will notwithstanding spring vp again as abundantly as before, and the razour of these malicious back-biting tongues, will be to our credit; as the Gardiners hooke to the Vine, which by cutting off leaues, and pruning some superfluous branches, makes it become more fruitfull.

5 Let vs fixe our eyes alwayes vpon our Sauour Iesus Christ crucified for vs, & march on confidently in his seruice, simply and plainly, yet prudently and discretely: and he will be the protector of our reputation: if hee suffer it to bee taken from vs, it is either to honour vs with a far more  
glo-

glorious renowne, or at least-  
wise, to make vs profit in the  
exercife of holy humility,  
whereof one onely ounce is  
better then a thousand pounds  
of honours, and estimations.  
If we bee vniustly defamed, let  
vs meekly and quietly oppose  
the plaine truth against false  
calumniation: If then neuer-  
thelesse cauilles perseuer, let  
vs likewise perseuer in hum-  
bling our selues, resigning our  
reputation together with our  
soule, into Gods hands; wee  
cannot place it in beter securi-  
ty. Let vs serue God in infamy  
or good fame, according  
to *S. Pauls* example, that we  
may say to God with *Dauid*,  
*For thee, O Lord, haue I suffered*  
*shame,*

*shame, and confusion hath soue-  
red my face.* I except neuerthe-  
lesse, certaine enormous  
crimes, so infamous, that no  
man ought to suffer himselſe  
to bee faſely charged with  
them, when hee can law-  
fully diſproue the defamers;  
and certaine perſons likewise,  
vpon whoſe reputation and  
credit the edification of ma-  
ny ſoules dependeth: for in  
theſe caſes we muſt with tran-  
quility and diſcreet modera-  
tion, ſtand vpon the defence  
of our honour and good  
name, according to  
the doctrine of all  
Diuines.

## CHAP. VIII.

*Of meeknesse and gentlenesse towards our neighbours, and remedies against anger.*

I. **T**HE holy Chrisme which is vsed in the Church for confirmations and consecrations, is composed of Oyle of Oliues, mingled with balme, which beside other things, representeth vnto vs, the two deere & louely vertues which shined in the sacred person of our Lord, and which he most particularly did commend vnto vs, as if by them our heart were especially to be consecrated to his seruice, and applied to his imitation: *Learn*  
of

of me (saith he) for I am meeke,  
and humble of heart. Humili-  
ty perfecteth vs to Godward,  
and mildnesse and meeknesse  
towards our neighbour. The  
Balme which (as I said before)  
sinketh to the lowest place in  
all other liquors, representeth  
humility: and the oyle of O-  
liues, which swimmeth alway  
aboue other liquors, signifi-  
eth mildnesse and affability,  
which among other vertues is  
most excellent and of delight-  
fullest appearance, as being  
the flower of charitie: for  
charity (according to S. Ber-  
nard) is then most perfect,  
when it is not onely patient,  
but milde also, and courte-  
ous.

2 But

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2 But take heed, *Philothous*, that this mysticall Chrisme, composed of meeknes & humility, be indeed within thy heart: for it is one of the greatest subtilties of the Diuell, to make many a man very curiously study to make a shew of these two vertues in words & exteriour complements, who not examining thoroughly their inward affections, esteeme themselves humble & meeke, whereas indeed they be nothing so; which we may well perceiue, because for all their ceremonious mildnesse & humility, at the least crosse word giuen them, at the very least iniury proffered them, they puffe and swell like toads with

with meruailous arrogancy & impatience. They say, That those who haue taken the preseruatiue, commonly called *The grace of Saint Paul*, swell not at all by the biting and stinging of Vipers, prouided that the preseruatiue bee not counterfeit: In like manner, when humility and mildnesse are true & vnfained, they preserue vs from the burning sores, and swelling humours, which iniuries are wont to raise in mens hearts. But if being stung and bit by the slanderous and malicious tongues of our enemies, wee swell with fiercenesse, spite, and rage, it is an euident signe, that our humility and meeknesse is not franke



franke and free, but artificial-ly counterfeited.

3 That holy and illustrious Patriarke *Ioseph*, sending back his brethren from Egypt, to his Father, gaue them this ad-vice, *Bee not angry by the way.* I say the self-same to thee, *Phi-lotheus*, this wretched life is but a way to the happy life of heauen: let vs not bee angry one with another in this way, but march with the troope of our brethren & companions sweetly, peaceably, and lo-vingly: and I meane we shold do so roundly, without all ex-ception. Be not angry at all, if it be possible, take no occa-sion or pretext whatsoeuer be offered, to open the gate of  
your

your heart to anger: for Saint James tels vs very briefly, and without any distinction, or reservation: *The anger of man worketh not the iustice of God.*

4 We must indeed resist the euill, and suppress the vices of them that are vnder our charge, constantly and stoutly: but yet mildly and peaceably. Nothing so soone tameth the Elephant, being angred, then the sight of a litle lambe: nothing breaketh so easily the force of Canon-shot, as soft wooll: wee esteeme not so much the correction that proceeds from passion, though it bee accompanied with neuer so much reason, as that which hath no other cause or beginning,

ning, but reason. For the soule of man being naturally subiect to the rule of reason, is neuer subiect to passion, but tyrannically: and therefore when reason is accompanied with passion, she maketh herselfe odious, her iust gouernement being abased and vilified by the fellowship of the tyrant-passion. Princes doe honour and comfort their people exceedingly, when they visite them with a peaceable traine: but when they come guarded with armed Troops, though it be for the good of the Common-wealth, their comming is alwayes displeasing and dammageable: for let them keepe military discipline

pline neuer so rigorously among their Soldiers, yet they can neuer bring it so to passe, but some disorder will alway chaunce, whereby the good poore man is iniured. Euen so, as long as reason ruleth, & exerciseth sweetly and mildly the chastisements, corrections & reprehensions due to offences, though they bee inflicted exactly, and with rigour, euery man loueth and liketh of it: but when shee bringeth with her those armed passions of wrath, choler, spite, and rage, taunts and frownings, (which *S. Austen* calleth the Souldiers of reason) shee maketh her selfe more dreaded then loued, and euen her owne heart be-

becomes thereby afflicted and ill handled.

5 Better it is, saith the same glorious Saint, writing to his friend *Profuturus*, to deny the entry to anger, be it vpon neuer so iust and reasonable a cause, then to receiue it, be it neuer so little, into our hearts: for being once admitted, it is hardly got out of doores againe: for it entreth like a little branch, and in a moment waxeth a great tree: and if it can but gaine the night of vs, that the Sunne do but set vpon our anger (which the Apostle forbiddeth) converting it selfe into hatred and rancour, there is almost no remedy to bee freed from it: for it nourisheth

sheth it selfe with a thousand surmises, and false perswasions, because neuer was there yet any angry man, that thought his anger causelesse, or vniust. It is better then, and easier, to learne & accostome our selues to liue without choler, and to vse our choler and anger moderately, and discreetly. But if through imperfection and frailty, we find our selues surprised and overtaken therewith, it is better to chace it away speedily, then to stand dallying, and as it were copening with it. For giue it neuer so little leaue, and it will be mistresse of the fort, & like the Serpent, which can easily draw in his whole body, where

T

he

he can once get in his head.

6 But thou wilt say, how  
shal I repressle and refraine my  
anger once heated and infla-  
med? Thou must *Philotheus*, at  
the first assault of choler, spee-  
dily assemble thy forces toge-  
ther, reflecting vpon that  
which thou hast in hand, not  
rudely, nor violently, but  
mildly and gently, though se-  
riously, and in all earnest. For  
as we see in the audiences and  
assemblies of the Senates, or  
Courts, the Vsers with cry-  
ing of peace, make more noise  
a great deale, then those  
whom they bid to be silent: so  
it happeneth many times, that  
endeuouring with impetu-  
ositie and maine force to as-  
swage

swage our choler, we stirre vp more perturbation and trouble in our selues, then the motion it selfe of choler had done before, so that the heart being thus troubled, is no more master of it selfe.

7 Secondly, after this soft & sweet straining of thy powers, to reflect vpon themselves, practise the aduice which S. *Anstin* being now old, gaue vnto the yong Bishop *Anxilius*. Do (saith he) that which a man should doe. If that bechaunce thee which the man of God said in the Psalme, *My eye is troubled for anger*, haue recourse vnto God, crying, *haue mercy vpon me O Lord*, that he may stretch forth his right  
T 2 hand



hand to repress thy choler. I meane, that we should desire the assistance of God in prayer, when wee perceiue our selues shaken with choler; (imitating the Apostles when they were tossed with windes and tempest vpon the waters) for he will command our passions to cease, and cause a quiet calme to ensue. But I admonish thee, that alway the prayer which thou makest against this passion of anger which then possesseth & presseth thee be exercised meckly, leasurely and calmly, not violently, hastily, or turbulently: and this selfe-same rule may bee obserued in all remedies which are applied against this passion

on of anger.

8 Thirdly, so soone as thou perceiuest that thou hast done some act of choler, repare and redresse the fault immediatly, with another contrary act of mildnesse, exercised promptly and sweetly towards the same person, against whom thou wast angry. For as it is a soueraine remedy against lying, to vn say it, and goe back from the lye, euen in the very place where thou toldst it: so is it an excellent salve against anger, to apply suddenly, and out of hand, a contrary act of mildnesse and curtesie: for greene wounds (they say) are easiest to be cured.

9 Fourthly, when thou art at

repose and tranquillitie, and without any occasion or subiect of choler, make great store and prouision (as they say) of meeknes and gentlenes, speaking all thy wordes, and working all thy actions, and vsing all thy behauiour in the sweetest, softest, and mildest manner thou canst; calling to mind that the spouse in the Canticles had honey, not onely in her lippes, but also vnder her tongue, that is, in her breast: not honey onely, but milke too; for so we must not onely haue sweete and courteous words to our neighbour, but they must proceed also from the bottom of our heart. Neither must we haue this honey-sweet

sweet mildnes, which is pleasant and odoriferous in our conuersation with strangers, & forreners abroad, but withal the milk-sweet behauiour, and fatherly, or brotherly carriage also within doores, amongst our domesticall friends, and neere neighbors: wherein they are greatly to seek, who in the street be like Angels, & within their house, seeme almost Devils.

## CHAP. IX.

*Of sweetnesse and gentlenesse towards our selues.*

1. **O**NE of the best exercises of meeknesse, is that which wee may practise towards our owne selues:

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neuer despightfully fretting against our owne imperfections. For though reason command, that we should be displeased and sorry when wee commit any faults, yet we must alway eschew all melancholy, despightful and bitter displeasure: wherein many doe egregiously offend, who (stirred vp a little to choler and anger) are angry that they be angry, and fret and chafe, to see themselves chafe; for by this manner of proceeding, their heart is (as a man may say) soaked in choler; and though it seemes to them, that the second anger conquers and banishes away the first, yet notwithstanding it openeth an  
en-

entrance and a passage for a new choler at the first occasion that shall bee offered. Besides that these angers, frettings, and bitter chafing against our selues, tend to pride, and haue no other root nor beginning but selfe-loue, which troubleth and vnquieteth the soule to see it selfe vnperfect.

2 The dislike then which we must haue of our faults, must be a sober, quiet, and settled dislike. For as a Iudge pnnisheth much better any malefactor, when he giueth sentence, his reason being vntroubled with passion, and his spirit in calme, then if he should pronounce the sentence with a

passionate minde, because iudging in passion, he chastiseth not the faults according as they are, but according as he himselfe is : so wee correct our selues much better by calme and settled repentance, then by sower, fretting, and fuming dislike; for repentance done with violence of passion, is neuer according to the heauinesse of our fault, but according to the sway of our inclinations. For example: he that much affecteth chastity, will vexe himselfe with an unspeakable bitterness for the least fault that he should commit against it: and will but laugh at a grosse slander and detraction proceeding from him.

him. On the other side, he that hateth the sin of detraction, will afflict his soule for murmuring a little, and make no reckoning of a grieuous fault committed against chastity: and so of others. And this springeth from no other fountaine, then that they iudge not their conscience by reason, but by passion.

3 Beleeue me, *Philothheus*, as the good advises of a father, giuen sweetly and heartily to his childe, haue farre more operation to correct him, then choler & indignation: so when our soule shall haue done any fault, if we reprehend it with a quiet and sweet reprehension, more by compassion, then by



by passion, and gently encouraging our selues to amendment, the repentance conceived thereupon, will penetrate further, and sinke deeper in vs then a freifull, angry, and storming repentance.

4 For my part, if (for example) I had a great affection and desire, not to fall into the sin of vaine-glory, and yet notwithstanding should haue fallen into the selfe-same vice: I would not reprehend my soule in this maner: **Art** thou not a miserable and an abominable caitife, that after so many resolutions, hast suffered thy selfe to bee carried after this vanitie? **sie** for shame! lift not vp thy eyes to heauen, blinde,  
im-

impudent, trayterous and disloyall to thy God; and such fumes of reprehension; but I would reprehend it rather with reason, and compassiue-ly in this sort. Ah my poore heart, we are now fallen into the ditch, which wee had so resolutely determined to escape. Well, let vs out againe and forsake it hereafter for euer. Let vs yet againe call vpon the mercy of God, and trust in it, and hope that hee will louingly assist vs, to make vs hence forward more constant; and so let vs returne into the path-way of humilitie. Courage my soule, from this day wee will stand vpon our watch and guard, God will  
aid.

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aid vs, wee shall prosper by his grace. And vpon this gentle reprehension, would I build a sound and firme resolution, neuer to fall againe into that fault, vsing to that end the meanes conuenient, and especially the aduice of my director.

5 But if notwithstanding, one find that his heart is not sufficiently moued with this sweet manner of reprehension: hee may reproach the fault to himselfe, and check his soule somewhat roughly, to raise a vertuous shame in it; provided that after hee hath thus roundly rated and reuiled his heart, he end sweetly & meekly, concluding all his chiding with

with a mild quiet confidence in God, imitating that great penitent, who seeing his foule afflicted, eased it in this manner: *Why art thou sad, o my soule? and why dost thou trouble mee? Hope in God, for I will confesse vnto him, the saving health of my countenance, and my God.*

6 Raise vp againe thy heart therefore from his fall, with all reposed quiet, humble thy selfe heartily before God, acknowledging thine owne misery, not much wondring at the fall, for it is not strange, that weaknesse should be feeble, or misery wretched. Yet for all that, detest from thy heart, that thou hast so often offended God, & with cheere-  
full

full courage, and humble confidence in his mercy, returne to the path of vertue, from which thou hast swerued.

### CHAP. X.

*That we must handle our affaires with diligence, but not with too much eagerneſſe and ſolicitude.*

I. **T**He care and diligence which wee ought to haue in our buſineſſe, are things much diffrent from ſolicitude, carke, & ouermuch earnestneſſe. The Angels haue care of our ſaluation, and doe procure it diligently: but for all that they take no thought, they are not ſolicitous therefore

fore, for care and diligence in our cause belong to their charity : solicitous and vexing thoughts be cleane contrary to their felicity : for care and diligence may bee accompanied with tranquillitie and peace of minde, but solicitude is alwaies ioyned with trouble of spirit.

2 Be carefull then and diligent in al thy affaires; for since God hath commended them to thy trust and charge, it is his will that thou take care of them : but if it be possible, bee not solicitous, take no thought for them, vndertake them not with anxiety and too much seruour; force not thy selfe in the matter for all violent impressions

pressions trouble the iudgement, and blinde reason, and hinder vs from doing well, that which wee desire to doe earnestly.

3 When our Lord reprehended holy *Martha*, he said: *Martha, Martha, thou art solicitous, and troublest thyselfe about many things.* Where thou seest, if shee had been onely careful, she had not been troubled, but because she was full of solicitous thoughts, and vniquietnesse, she vexed & troubled her selfe, and for that cause did our Lord reprehend her. Riuer<sup>s</sup> w<sup>ch</sup> glide smoothly through the dale, beare great boats, and rich merchandise, and the raine which falleth gently

gently in the champian country, maketh the ground to abound in grasse and corne; but brookes and rilles, which run with violent down-falles, or great' ouer-flowings, ruine the bordering villages, and are vnprofitable for traffique; as likewise tempestuous and stormie showers spoile both fieldes and medowes. Neuer came worke to be well done, that was followed with too much earnestnesse. We must dispatch with leasure, and soft fire maketh sweet malt (as the old prouerb saith) he that maketh too much hast (saith *Salomon*) is in danger of stumbling or hurting his feete: wee end our affaires soone enough, when



when we end the wel enough. Drones make more hony then Bees, and fly much more hastily, but they make combes only, and not honey: so that they take excessive thought, and go about their businesse with o- uermuch solicitude, ordinarily neither do much, nor well.

4 Flies disquiet vs not by their strength, but by their number: and great affaires do not vex so much as a number of affaires of little value; whatsoever affaires then befall thee, receiue them contentedly, with meeknesse and repose of spirit, & endeouour to dispatch them by due order, one after another: for if thou strine to doe them all at once, the o-  
uer.

uermuch labour will tire and weary thee, and make thee grone vnder the burthen, and disable thee from bringing any thing to good end.

5 In all thy businesse, repose thy selfe wholly vpon Gods prouidence, by whose onely meanes thy designments will grow to a good effect: yet neuerthelesse for thine owne part be diligent, and doe thy endouour faire and softly, cooperating with Gods helpe: and thus doing, belecue what successe soeuer followes thy endeouour, is most profitable for thee (if thou placest thy confidence in God as thou shouldest) how euer it seeme good or bad, according to thy  
owne

owne particular iudgement. Like as litle children, who with one hand hold fast by their father, and with the other gather straw-berries, or prim-roses along the hedges: so whilest thou managest the affaires of this world with one hand, lay hold with the other vpon the prouidence of thy heauenly father: turning thy selfe toward him from time to time, to see if thy husbandry and labours be pleasant vnto him. And take heed aboue all things that thou let not go his hand, or become vnmindfull of his protection: for so thou wilt not be able to go one on-ly steppe without falling to ground. My meaning is (my  
*Phi-*

*Philothens*) that amidst thy affaires, & common occupations, which require not so earnest attention, thou thinke vpon God more then vpon thy affaires: and when thy affaires be of great importance, that to be well done, they require thy whole attention, then also oftentimes thou must reflect vpon God. And as they that saile vpon the sea, to arriue at the desired coast, looke more often vp to heauen, then down vpon the sea where they saile: do thou so, and God wil work with thee, in thee, and for thee, and all thy labours shall be seconded with consolations.

## CHAP. XI.

## Of Obedience.

I. **C**HARITY only placeth vs in the height of perfection, but obedience, chastity and pouertie are three excellent instruments to attaine vnto it. Obedience consecrateth our soule, chastity dedicateth our body, pouerty applieth our goods & substance to the loue and seruice of Almighty God. These be the three branches of the spirituall crosse, which euery man must beare, all three grounded vpon the fourth vnder-branch, which is humility. Let vs indeuour then *Philothemus*, to practise well these three vertues,

vertues, euery one of vs according to our vocation : for we all haue obligation to practise these vertues, although not all after one fashion.

2 Thou must of necessitie obey thy Ecclesiasticall superiours, as Archbishops, Bishops, Pastours, and such as are their deputies : thou must obey thy ciuill Superiours, to wit, thy Prince, and his Magistrates, which hee hath established ouer thy Countrie : and finally, thou must obey thy domesticall Superiours, father & mother, maister and mistresse. This obedience is called necessarie, because no man can exempt him-selfe from the debt and duty of obeying

beying the fore-sayd Superiours, whom God hath placed in authority, to commaund, and gouerne, each one according to the charge appoynted vnto him ouer vs. Doe then that which they commaund, and that is necessary obedience: but to doe this more perfectly, their counsells also must be followed, & their inclinations & desires, so farre as Charitie and Prudence will permit thee. Obey them, when they commaund such things as are agreeable to thine owne will, as to eate, to recreate thy selfe: for although it seeme no great vertue to obey in these occasions, yet would it bee a great  
vice

vice to disobey in them. Obey them when they commaund things that are indifferent in themselves, or in thy judgement, as to weare this, or that habite, to go this way, or that way, to sing, or to be silent: & it will be very commendable obedience. Obey them when they command hard, displeasing, and vncasie things; and it will be perfect obedience.

3 Obey (I say) sweetely, without replie, promptly, without delay, cheerrfully, without repining; and aboue all, obey louingly, for loue of him, who for our loue made himselfe obedient, euen to the death of the Crosse, and who (as *Saint Bernard* saith)



chose rather to loose his life,  
then to loose obedience.

4 To learne to obey easily thy Superiours, accustome thy selfe to condescend and follow the will of thy equals, giuing place to their opinions, when they are not vicious, or naughty, without all strife, wtangling, or contention, accommodate thy selfe willingly to the desires of thy inferiours, so farre as reason may permit, and neuer exercise any imperious commāds ouer them, so long as they be good and vertuous.

5 Wee must obey all our Superiours, but euery one in that, in which he hath charge ouer vs : as in that which belong-

longeth to ciuill policie, and publique affaires, wee must obey our Prince; our Prelates, in that which belongeth to Ecclesiasticall matters; our Father, our Husband, and our Master in Domesticall businesse; and our spirituall Director, in the peculiar guidance of our conscience and soule.

6 Cause thy Directour to order, dispose, and impose the actions of pietie, which thou shouldest exercise, for so they will bee more excellent, clothed with a double beautie, the one taken from themselves, because they are good of their owne nature and substance; the other taken from

thy obedience to thy Director, in vertue whereof thou doest performe them. Happy are the obedient, for GOD will neuer suffer them to goe astray.

## CHAP. XII.

### *Of the necessitie of Chastitie.*

I. **C**HASTITIE is the Lilly of Vertues, it makes men equall to Angels. Nothing is beautifull but by puritie: and the puritie of men is Chastitie. Chastitie is called Honestie, and the profession thereof, Honour; it is named Integrity; and the contrarie thereof Corruption. In few wordes, Chastitie hath  
this

this excellencie apart, to bee ioyntly, the beautifull and louely vertue of soule and bodie.

2 It is neuer lawfull to receiue any vnchaste delight from our bodies in any sort whatsoeuer, but only in lawfull marriage: for the sanctitie of marriage by iust recompence, requireth the losse we receiue in that kinde of pleasure. And yet euen in marriage, the honesty of the intention must alwaies be kept, that though there bee some indecencie in the delight taken, yet there be alwayes purity & cleanness, in the intention and will that receiueth it. The chaste heart is like the mother-  
V 4 pearle,

pearle, which receiueth no drop of brackish water, but onely the deaw that falleth from Heauen: and a chaste heart admitteth no pleasure, but onely in marriage, which is ordained from heauen: excepting onely the lawfull delight of mariage, it is not lawfull so much as in thought, to intertaine especially, voluntarily, and deliberately, any voluptuous or carnall delight.

3 The first degree of this vertue, may be (my *Philothemus*) to take heede of intertaining any kind of pleasure, that is prohibited or forbidden; as all those are, which are receiued out of marriage: & those likewise which are taken in  
marri-

marriage, but not according to the rule of marriage. For the second degree, refraine as much as is possible, from al vnprofitable and superfluous delights, although lawfull, & permitted. For the third degree, fix not thy affection vpon the pleasures and delights ordained and commanded in marriage it selfe; for though it bee lawfull to vse those delights, which are necessarie for the end, and institution of Matrimony; yet for all that, wee must neuer fix our heart thereupon.

4 All persons and estates neede this vertue. They that be in widow-hood, must haue a couragious and strong chastitie,

stity, to auoid not onely the present or future obiects, and occasions of delights, but to resist the imagination which lawfull pleasures, receiued in mariage in former times, may breed in their remembrance, their mindes therefore being more subiect to vncleane allurements, and vnchaste impressions. For which cause *S. Augustine* admireth the purity of his deere friend *Alpyus*, who had wholly despised and forgotten the pleasures of the flesh, though tasted by him sometimes in his youth. And truely we see, that when fruits are not yet tainted with rottennes, they may be well preserved, some in straw, some in sand,

sand, and some in their owne leaues : but being once tainted with a little rotte, it is almost impossible to preserue them long, but by confiting, or conseruing them in hony and sugar. Euen so chastity which is not yet voilated, may many waies bee garded and kept whole, and vntouched, but being once corrupted, though but a little, cannot bee preserued, but by an excellent deuotion, which (as I haue oft repeated) is the hony and sugar of the mind.

5 Virgines haue need of a meruailous, simple, and tender chastity, not suffering the touch of any thing cōtrary to  
their



their cleanness, but to banish, without all delay, from their very thoughts, all sorts of curious conceits, representations, or remembrances of carnall pleasures: which indeede deserue not that men should desire them, since Asses & Swine be more capable of them then men. Let these pure and louelie-cleane soules therefore, neuer doubt, but that Chastitie is incomparably better, more delightfull, and more honourable, then any pleasure contrary thereunto. For as great Saint *Hierome* saith, the Diuell induoureth violently, to force virgins to desire the triall of these fleshly pleasures,  
presen-

presenting & painting them  
to their thoughts , infinitely  
more pleasant and delicious,  
then indeed they are : which  
many times troubleth them  
much, esteeming( as this S.  
saith) that to be more sweete,  
which they haue not as yet  
tasted . For as the little But-  
terflie, seeing the flame of a  
Candle, houereth curiously  
about it , to proue whether  
it be as sweete , as it is faire;  
and forced with this fantasie,  
ceaseth not, till she burne her  
selfe to death at the very first  
triall : so these yong folke, suf-  
fer themselues oft-times , to  
bee seised with the fond and  
false imagination, which they  
frame of the pleasure of vo-  
luptuous

luptuous flames, that after many curious thoughts spent vpon them; in fine, they cast themselves vtterly away in the triall of them, more fortish and foolish in this, then the Butterflies, which haue some occasion to imagine that the flame is sweete, because it is beautifull: wheraas these fond fooles, knowing that the pleasures which they houer about, are indecent, & dishonest, abstaine not for all that, to prosecute their beastly and brutish delectation.

6 As for married folke, although the common people can not be perswaded there-to, yet is the vertue of Chastity most necessary to them:  
for

for chastity of marriage, consisteth not in abstaining absolutely and wholly from carnall pleasures, but in being continent, moderate, and temperate in the vse of them. Now, as this commaundement; Be angrie, but sinne not; is (in my opinion) harder then this; Be not angry: which is rather giuen to auoyde anger, then to rule and gouerne it: So is it farre easier to keep ones self altogether from fleshly delights, thē to keep due moderation & temperāce in them. True it is, that the holie licence of Mariage, hath a particular force and vertue, to extinguish and allay, the heat and fire of concupiscence.

But

But the frailtie of them that enioy this licence, passeth easily from permission, to dissolutenesse, and from the vse, to abuse. And as we see many rich men to robbe and spoile, not for want, but for couetousnesse : so likewise wee see many married folkes, to exceede in intemperance and lasciuiousnesse, notwithstanding the lawfull Obiects, wherein they might & should containe their desires : their vnbridled concupiscence being like wild-fire, which runneth scorching and burning heere and there, without resting in any one place. It is alwayes dangerous to take violent purgations, for if one do  
take

take more then hee should, or if they bee not well prepared, the poore patient receiue much damage thereby. Marriage was blessed and ordayned in part, for a purgation and remedy against concupiscence; and it is, doubtlesse, a very good remedie: but yet somewhat dangerous, if it bee not discretely applied.

7 Moreouer, the varietie, and change of humane affaires, besides often and long diseases, doe many times separate husbands from their wiues; and therefore married folke do stand in need of two kindes of Chastitie, the one for absolute Abstinence from  
fleshly

fleshly delight, when occasions occurring doe seperate them : the other, for moderation and temperate vse of marriage pleasures , when they liue together.

8 Thou seest then that chastity is necessary for all sortes of people : *Follow peace with all men* (sayth the Apostle) *and holinesse, without which no man shall see God* : Where, by holinesse, is vnderstoode Chastitie, as Saint *Ierome*, and Saint *Chrysostome* obserue. No (my *Philothous*) none shall see God without chastitie, none shall dwell in his his holy Tabernacle, that are not pure of heart, and as our Sauour Christ himselfe saith, dogges  
and

and vnchaste shalbe banished  
from thence, and *happy are the  
pure of heart, for they shall see  
God.*

CHAP. XIII.

*AdVICES how to preserve  
Chastitie.*

I **B**Ee exceeding diligent  
to with-draw thy selfe  
from all occasions and baites  
of incontinencie; for this vice  
worketh insensible, and vn-  
perceiued: and from very lit-  
tle beginnings, proceedes to  
great inconueniences. It is  
alwayes more easie to auoyde  
damage before it come, then  
to redresse it when it is hap-  
pened.



2 Mens bodies are liketo  
Glasses, which cannot be cat-  
ried together touching one  
another, without danger of  
breaking; like fruits, which  
bee they neuer so sound and  
wel seasoned, yet by touching  
one another, are tainted with  
rottenesse. Water it selfe in  
a vessell, be it neuer so fresh,  
being once touched by anie  
beast, can not long time bee  
preserved in his freshnes. Ne-  
uer suffer any man (*O Philo-  
thens*) to touch thee vnciuil-  
ly, either for mirth, or for fa-  
uour: for though peraduen-  
ture Chastitie may be preser-  
ued in those actions, that are  
more of lightnes then of ma-  
lice; yet the puritie and floure  
of

of Chastitie, receiveth some detriment and losse by them. But to suffer thy selfe to bee touched dishonestly by any, is the vtter ruine and overthrow of Chastity.

3 Chastity dependeth of the soule as of her originall roote, and respecteth the bodie, as the matter about the which shee worketh. This is the cause that shee may lose herselfe by all the exteriour senses of the body, and by the temptations and desires of the soule. It is lasciuiousnesse to behold, to heare, to speake, to smell, or touch any dishonest thing, when the soule obserueth it, dallieth in it, and taketh delight and pleasure there-

therein. Saint Paul in one word saith: *Let not fornication bee so much as once named amongst you.* The Bees not only refuse to touch anie carrion, but hate extreamely, and therefore flie hastily from all vnfauoury smells proceeding from it. The sacred Spouse in the Canticles is said, to haue her hands full of myrre that it droppeth down from her fingers, and myrre preserveth from corruption; her lippes are coloured with a blushing Vermillion, betokening modestie and shamefastnesse in words; Her eies are of doves, for their puritie, she weareth golden earrings, as neuer daring to heare of any vncleanesse,

nesse, her nose is compared to the cedars of Libanus, that are incorruptible: such ought to be the soule of Christs seru-  
uant, chaste, honest, cleane in hands, lippes, eyes, eares, and all her body.

4 To this purpose will I tell thee what the ancient father *Io. Cassian* reports, as from the mouth of Saint *Basill* the great: who speaking of himselfe, said; *I know not what belongeth to women, yet am I not a virgin.* For truly Chastity may be lost as many ways as ther be kinds of lasciuiousnes, & fleshly delights: which according as they are great or little, so doe they weaken, wound, or kill it out-right.

There

There are certaine particular friendships, & vndiscreet, foolish sensuall passions, which (to speake properly) do not violate and corrupt Chastitie, but yet doe greatly weaken it, and staine the beautifull white of this pure vertue. There are other familiarities and passionate friendships, not onely indiscreete, but vicious; not onely fond, but dishonourable withall; not onely sensuall, but carnall: and by these Chastitie is at least sorely hurt and wounded: I say, at the least wounded, because it dieth and perisheth altogether when these dalliances & wanton actions doe cause in the flesh, the vttermost effect  
of

of voluptuous delight : for then it is lost more vilely, wickedly, and detestably, then when it is corrupted by fornication, by adulterie, by incest; since these latter kindes of dishonestie, are onely sins : but the former (as *Tertullian* saith in his Booke of Chastitie, or Shamefastnesse) are certaine monsters of Iniquitie. Now neyther *Cassian*, nor I my selfethink, that Saint *Basil*s wordes are to bee vnderstood of any such filthy disorder, when he said of himselfe, that he was no virgin; but he said so onely for vnchaste and voluptuous thoughts, which although they defiled not his bodie, yet did they conta-

X

minate

minate his soule, of the puritie and chastenesse whereof, all generous and noble-minded spirits are exceeding icalous.

5 Haunt not the company of vnchaste persons, principally, if withall, they bee shamelesse and impudent, as (for the most part) they bee. For as the he-Goates licking the sweet Almond trees with their tongues, do make them degenerate into bitter Almondes : euen so these wanton soules, infected with the stinch of fleshly lustes, doe scarce speake to any of either sex, but they make them (in some sort) fall from the cleannesse of their chastitie : they  
beare

beare poyson in their eyes, and in their breath, like Basiliskes. But contrariwise, keepe company with chaste and vertuous people: meditate and reade often holie things; for the word of God is chaste, and maketh them chaste that delight therein: which made *David* compare it to the Topace, a precious stone, whose propertie is, to assuage the ardour of concupiscence.

6 Keepe thy selfe alwayes neare and close to CHRIST IESVS crucified, spiritually by meditation and holy communion; for as they that lie on the hearb *Agnus castus*, become themselves chaste: so thou



reposing thy heart, in , and  
vpon God , (who is the true,  
chaste, & immaculate Lamb)  
thou shalt soone perceiue thy  
soule cleansed from all kinde  
of lasciuioufnesse.

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CHAP. XIII.

*Of pouertie of Spirit, to be  
observed in riches.*

I **BLESSED** are the poore  
in Spirit , for theirs is  
the Kingdome of Heauen: ac-  
cursed then be the rich in Spi-  
rit , for the miserie of Hell is  
for them : I call him rich in  
Spirit , who hath riches in  
his

---

his Spirit; or rather, which hath his Spirit wholly busied and buried in his riches. The Alcyons make not their nests bigger then the palme of a hand, and leaue but one little hole in them, on the vpper side: then doe they place them vpon the edge of the Sea-shoare, and frame it so firme and so sound in all parts, that when the Waues doe chaunce to hoise themselves vp, yet the water can neuer get in, but they remayne floating aboue the waues; hauing alwayes (as it were) the vpper hand of the Sea, euen in the very midst of the Sea. Thy heart (deare *Philothens*) must bee

in selfe-same manner, open only to heauen-ward, and impenetrable, neuer giuing place to riches and transitory goods, with which if thou do chance to abound, yet keepe thine heart free from doating on them with too much affection: let it in the midst of great wealth, be alway master of thy wealth, aboue thy riches, not beneath, franke and free out of them, not intangled in them. No, no, lodge not this celestiaall Spirite of thine, in these base earthlie goods, let it be alwayes ouer them, neuer in them.

2 There is great difference betwixt hauing poison, & being poysoned. All Apothecaries

ries almost, haue poyson to vse at diuers occasions, but they are not for all that empoysoned; because they haue not poyson in their bodies, but in their shops: Euen so thou maist haue riches, without being empoisoned at all with them: if thou keep them in thy bags, or in thy house, & not in thy heart. To be rich in deede, and poore in thought, and desire, is the greatest felicity of a Christian: for he hath by that meanes, the commoditie of riches for this world, and the reward of pouerty, in the world to come.

3 Ah *Philothens*, no man will confesse himselfe to bee couetous, euerie one con-

teinneth in wordes that base-  
nesse, and vilenesse of heart:  
they lay their excuse vpon  
the great charge of children  
which vrgeth them: vpon the  
rule of wisdom, which re-  
quireth, that men should di-  
ligently lay vp means to liue;  
they neuer haue too much,  
some necessities are alwayes  
found out to get more. Nay,  
the most couetous wretch of  
all, will not onely not con-  
fesse himselfe to be such, but  
thinketh in his conscience he  
is not couetous. No forsooth  
is he not; for couetousnesse  
is a monstrous ague; which  
maketh it selfe so much more  
insensible, by how much  
violent and burning it is.

*Moses*

*Moses* sawe that holie fire, which burned in the Bush, and yet consumed it not at all : but this prophane fire doth consume the couetous person, and yet it burneth him not : Nay, in the midst of all his heates, and ardours, hee boasteth of the coolest refreshing ayre that heart could wish or desire, and esteemeth his insatiable and vnquenchable drought, to bee a naturall and delectable thirst.

4 If thou desire long, ardently, and vnquietly the riches which thou possessest not : it is but a ieast to say, thou desirest not to come by them vnlawfully, neyther

doest thou leaue to bee couetous for all that. Hee that desireth a long time, with burning thirst, and vnquiet wishes, to drinke, albeit he desire colde water onely, yet he giueth sufficient witnesse that hee is troubled with an ague. O my *Philathens*, I know not, I, whether it be a iust desire, to desire to haue iustly, that that another possesseth iustly: for it seemeth to me, that by such desire wee would profite our selues, by the dammage of others. Hee that iustly possesseth any commoditie, hath hee not better right to keepe it iustly, then wee to desire to haue it iustly?

And wherfore then stretch  
we

wee our desire to his commoditie, to dispossesse and deprive him of it? Although this could be a iust desire, verily it is not charitable; for euen we our selues would not in any case, that another man should desire, no not iustly, to haue that, which we doe and will iustly retaine. This was the sinne of *Achab*, who desired to haue *Naboths* vineyard iustly, the which *Naboth* much more iustly desired to keepe: *Achab* desired it continually, ardently, vnquietly, and therefore he offended God.

5 Expect not ( my *Philothous* ) to desire thy neighbours goods, till he himselfe  
desi-



desireth to part from them; for then his desire will make thy desire to be not only iust, but charitable also. For I do giue thee leaue to haue a diligent care, to augment and encrease thy substance and thy wealth, so that it be done, not onely iustly, but quietly also and charitably.

6 If thou affect much the goods, which thou hast not, if thou bee much vexed and troubled about them, setting thine heart, and bending all thy thoughts and imaginati-  
ons to gaine them, and fearing with a feeling apprehension to loose them, belecue me hat thou hast yet the fitte of this burning ague of Auarice.

rice. For they that haue such  
fittes, drinke the water that  
is giuen them, with an hastie  
greedines, and a certaine at-  
tentive pleasure, which heal-  
thie men accustome not to  
haue. It is impossible to take  
great pleasure in a thing, but  
that our affection is much  
placed vpon it.

7 And if thou chaunce to  
suffer any losse of thy goods,  
and feele thy heart clogged  
with sorrow, and afflicted  
therewith: Beleeue mee (my  
deare *Philothous*) thou bea-  
rest ouer much affection to  
them; for nothing so much  
witnesseth the loue wee beare  
to a thing which we haue lost,  
as the affliction & discontent  
which

which wee shew for the losse.

8 Desire not then with a full, deliberate, and earnest desire, the wealth and commoditie, which thou hast not: and settle not thy heart vpon that which already thou hast: discomfort not thy selfe for tustes which befall thee, and then thou shalt haue some reason to say and belecue, that being rich in effect, thou art notwithstanding poore in affection; that thou art indeed poore in spirit, and consequently, that the Kingdome of heauen appertaineth vnto thee.

CHAP. XV.

*How to practise true and reall  
pouerty, remaining not-  
withstanding really  
rich.*

1 **T**H E Painter *Pharrasius* represented in his pictures, the people of *Athens* by a most wittie inuention, painting out their diuers and variable humours, chollericke, vniust, vnconstant, merciesfull, high-minded, prowde, humble, and cowardly; and all this together. But I (*Philotheus*) would doe more then al this: for I would put into thy heart, riches and  
pouer-

pouertie both at once, a great care, and a great contempt, of temporall affaires.

2 Take much more care to make thy temporall goods profitable, and gainefull, then worldly men doe. Tell mee, the Gardiners of great Princes, are they not more curious and diligent to decke and trimme vp the Gardens which they haue commended to them in charge, then if they were their owne in proprietic? And what trow you, is the reason thereof? Because, without doubt, they consider those Gardens, as Kings. and Princes gardens, to whom they desire to make themselves acceptable, by  
their

their good seruice. My *Philothens*, the wealth and possessions which we haue, are not ours, God hath committed them vnto our charge to cultivate them; and his will is, that wee make them profitable and gainefull: and therefore wee doe him good seruice when wee take care of them. But this care must bee in vs greater and constanter then worldlings haue of their riches. For their labours are for the loue of themselues, and ours must be for the loue of God. Now as selfe-loue is violent, troublesome and hastie; so the care that wee take to satisfie this selfe-loue, is ful of vexation, of anguish, and

and disquiet; And as the loue of GOD is sweete, peaceable, and quiet : euen so the care which proceedeth from it, although it be euen about worldly goods, is both amiable, sweete, and gracious. Let vs then haue this gracious care of preserving, yea, and of encreasing our temporall commodities, whensoever any iust occasion shall present it selfe, and so farre forth, as our estate and condition requireth : for GOD will that we doe so, for the loue of him.

3 But take heed (my deare *Philothcus*) that Selfe-loue deceiue thee not, for sometime it counterfaiteth so craftily

tily the loue of GOD, that thou wouldest verily thinke it were the same. Now, that it deceiue thee not; and that this care of thy Temporall goods, turne not into secret auarice, ouer and aboue that which I said in the Chapter going before, wee must very often practise a true, reall, and actuall pouerty, in the midst of all the riches and wealth, that God hath giuen vs.

4 Alwayes then abandon some part of thy goods, bestowing it on the poore with a willing heart; for, to giue away that one hath, is to impoverish himselfe gladly; & the more one giueth, the more poore he becomes. True it is, that



That God will pay it and render it all againe, not onely in the next world, but even in this present life; (for nothing so much prospereth our temporall estate, as almes-giuing) but notwithstanding, vntill such time as G G D doth restore and repay that which thou hast thus giuen, thou remainest by so much poorer indeed then thou wast. O how holy and rich is that pouerty, which commeth by almes-deedes!

5 Loue poore folke, and pouerty, for so shalt thou become poore indeede, because (as the Scripture teacheth) *we are made like the things which we loue.* Loue makes Louers fellowes,

fellowes, and equalls : *who is weak* (saith *S. Paul*) *with whom I am not weake?* he might haue said likewise ; who is poore with whom I am not poore ? for loue made him like those whom he loued . If then thou loue the poore from thine heart , thou shalt bee truely partaker of their pouerty, and become as poore as they. But if thou loue the poore , witnesse this thy loue, by going often among them : bee glad to see them in thine owne house, & visit them in theirs ; keep them company willingly, reioyce that they approach nigh thee in the Church, in the street, and else where. Be poore in talking, speaking, &  
con.

conuersing courteously among them: but be rich-handed, giuing them liberally of thy goods, as hauing more abundance.

6 Wilt thou go one steppe further, my deere *Philothous*, content not thy selfe to bee poore, but procure thou to bee poorer then the poore themselues are. And how may that bee? The seruant is inferiour to his maister: bee thou then a seruant of the poore: goe and attend vpon them in their beddes, when they are sicke, I say vnto thee, attend on them, and serue them with thine owne hands: be their cooke thy selfe, and at thine own expences: be their  
Laun-

Laundresse, and bleacher of  
their linnen. O *Philothens*, this  
maner of serving is more glo-  
rious then a kingdome, I can-  
not sufficiently admire the ar-  
dent affection with which this  
counsell was put in practise by  
Saint *Lewes*, one of the grea-  
test Kings vnder the Sunne,  
and I meane one of the grea-  
test in all kind of greatnesse &  
excellencie. Hee waited oft-  
times at the table of the poore  
whom he nourished, & caused  
three poore men almost euery  
day to dine at his owne table,  
and eate himselfe often the  
reliques of their pottage, with  
such a loue as the like hath  
not been seene. When he vi-  
sited the hospitals of sick folke  
which

(which hee did verie often) hee serued them ordinarily, which had the most horrible and loathsome diseases, as lazars, cankers, and such like: and perfourmed all this seruice vnto them bare-headed, and kneeling on the ground, considering, and also respecting in their persons, the Sauiour of the World: and cherishing them with as tender a loue, as anie sweete Mother could doe her owne child. Saint *Elizabeth* daughter to the king of *Hungarie*, often-times put her selfe amongst the poore, and for her recreation, sometimes would apparrell herselfe like a poore woman amongst her Ladies, say-

saying vnto them, If I were poore, thus would I attire my my selfe. O good God *Philothens*) how poore were this Prince and Princeesse amidst their royall riches, and how rich were they in this their admirable pouertie ! Blessed bee they that be poore in this sort, for vnto them belongeth the kingdome of heauen. *I was hungry, and you gaue me to eat: I was naked, and you clothed me; possesse you the kingdome prepared for you from the foundation of the world:* will the King of the poore, and of Kings, say at his great doomes day.

7 There is no man but vpon some occasion, one time or other, shall stand in neede of

Y

some

some commoditie. Sometimes comes a guest whō we ought, or would entertaine royally, and for the present wee haue nothing to receiue him in good sort withall; Sometimes our best apparrell is in one place, and we our selues in another, where occasion requieth that we should go better clothed. It happens another time, that all the wines of our Cellars doe worke, and loose their taste: so that there remaine onely low and greene wines for our owne vse. Another time in a long iourney, wee light vpon some cottage to lodge in, where all things are lacking; where there is neither table nor chaire, nor  
bed

bed, nor chamber, nor any to serue vs. To bee brieft, it is a very ordinary thing, to stand oft-times in need of some necessary commoditie, be wee otherwise neuer so rich. Wel, this is to bee poore in effect, and in very deed, when wee lacke these things. *Philotheus*, reioyce in such occasions, and accept them with all thy hart, and suffer them cheerefully, for Gods loue.

8 When some incouenience befallles, that impouerisheth thee, either of a great deale, or of a little, as tempest fire, inundarions, dearth, theeues, proceffe, persecution, or the like, O then *Philotheus*, is the time indeed to practise po-



uertie of spirit, receiuing with mildnesse, this losse, and diminishing of our wealth, and accommodating our selues, patiently and constantly, to this vnexpected empouerishment. *Esau* presented himselfe to his father, with his handes all hairie, and so did *Iacob* likewise: but because the haire which couered *Iacobs* hands, stucke not to his owne skinne, but to his gloues, one might haue taken away the haire from him, without hurting him: but because the haire of *Esaus* hands, grew vpon his owne skin, and not vpon his gloues, being hairie by nature, hee that would haue indeuored to pull off his hair, should

should haue put him to paine  
& torment, & he would haue  
strived and sweate to defend  
himselſe from fleaing. When  
our riches cleaue to our verie  
ſoule, if tempeſt, if thieues, if  
a Catch-pole do but ſnatch a-  
ny peece from vs, what com-  
plaints, what ſtirres, what im-  
patience preſently ſhew wee?  
But when our riches cleaue  
but only to the care that God  
would haue vs take, and doe  
not ſticke to our heart, if they  
ſeece vs, and deſpoile vs of  
them, wee fall not beſide our  
ſelues therefore, nor looſe  
the quiet and tranquillitie of  
mind. This is the difference be-  
twixt the beaſts, and men as  
touching their cloathes: for

beasts clothes, sticke to their flesh, and mens apparrell, are onely cast about them, so that they may be put off and on at their pleasure, without any paine, or inconuenience.

### CHAP. XVI.

*How to practise richnesse of Spirit, in reall pouertie.*

I. **B**UT if thou chance to be verily poore indeed  
(*Philothens*) O God, be then poore likewise in spirit: make a vertue of necessity, and value this pretious pearle of pouertie at a high rate and estimation which it deserueth. The lustre thereof is not discovered perfectly in this world.

world, and yet neuerthelesse  
it is exceeding rich and beau-  
tifull.

2 Bee patient, because  
thou art in good companie.  
Our Lord and our Lady, the  
Apostles, so many Saints,  
both men and women, haue  
beene exceeding poore,  
though they had meanes to  
bee rich, yet they contem-  
ned riches. How many great  
Worldlings haue there been,  
who euen with mightie con-  
tradictions and resistance of  
their friendes, haue indeuou-  
red and intended with in-  
comparable care, to finde  
out Pouertie, and enioy her  
companie in Cloysters and  
Hospitalles. And behold

heere PHILOTHEVS, holy  
Pouertie more fauourable to  
thee then vnto them, shee  
presenteth her selfe vnto thee  
of her owne accord, thou  
hast met with her without  
searching painefully after  
her: embrace her then as a  
deere friend of CHRISTIE-  
VS, who liued and died in po-  
uertie, pouerty was his nurse,  
and his hostesse all the dayes  
of his life.

3 Thy pouertie (*Philothe-  
us*) hath two great priuiledges  
by which shee can make thee  
rich. The first is, that shee  
came not vnto thee at thy  
owne inuiting, or election,  
but by the only wil and choice  
of

of God, who made thee poore without any concourse of thy owne will. That then, which we receiue purely from Gods holy will, is alway most acceptable vnto him, prouided that we receiue it cheerefully; and for loue and reuerence of his holy will: where there is least of our owne will, there is most of Gods pleasure. The simple and pure acceptance of GODS holy will, maketh patience most excellent.

4 The second priuiledge of thy pouerty is, that it is a povertie poore indeede, and in good earnest. Pouertie that is comended, cherished, esteemed, succoured, assisted,

is not altogether poore, and hath yet some riches in it. But pouerty which is depised, eschewed, reuiled, reproached, and abandoned of all, is pouerty indeed.

5 Complaine not then (my deere *Philetheus*) of thy pouerty. For wee complaine not, but of that which displeaseth vs; and if pouerty displease thee, thou art no more poore in spirit, but rich in affection.

6 Bee not discomforted, that then thou art not so well succoured and assisted, as is requisite, for in this want consisteth the excellency of pouerty. To haue a desire to bee poore indeed, and yet not willing to haue incommodity,

ty, is an ouer great ambition: for that were to be willing to haue the honour of pouertie, and the commoditie of riches.

7 Bee not ashamed to bee poore, or to aske almes for Gods sake: Receiue with humilty that which shall bee giuen thee, and take the denyall meekly and quietly. Remember often the voyage, which our Lady made into Egypt, to carry thither her deere Childe, and how much contempt, pouerty, and misery she was driuē to suffer. If thou liue thus, thou shalt bee most rich amidst thy pouerty.

*Of*



## CHAP. XVII.

*Of Friendship: and first of fond  
and fruitlesse friendship.*

I. **L**OVE hath the first  
and chiefe place a-  
mong all the passi-  
ons of the soule: it is the king  
of all the motions of the hart,  
it changeth all the other in-  
to it selfe, and maketh vs al-  
together such, as is the thing  
which wee loue: take heede  
then, O *Philothous*, that thou  
loue no bad thing, for then  
thou thy selfe wilt become al-  
together bad. Now of all loue,  
friendship is the most dange-  
rous, because other loue may  
bee built vpon communicati-  
on,

on, hardly can one haue friendship with another, without participating of his qualities and conditions.

2 All loue is not amity, or friendship: for one may loue, and not be beloued, and then is there loue, and not friendship; because friendship is a mutuall loue, and if the loue bee not mutuall, it is not friendship. Neither is it enough that it bee mutuall, but the parties that loue one another, must know and acknowledge the affection that is betweene them: for if they know it not, they haue loue one to the other, but not friendship. These must be also some sort of cōmunication betweene

twene them, for that is the ground of amitie: and according to the diuersity of communications, friendship also is diuers: and communications also are diuers, according to the diuersity of goods which they do mutually communicate: If they bee false, vaine, and forged goods, then is the friendship false and forged: if they be good indeed, then is the friendship true; and the more excellent the goods communicated be, the more excellent is the friendship. The hony is best that is gathered from the blossomes of the sweetest, and excellentest flowers: and as there is honey in *Heraclea*, a Prouince of

of *Pontus*, which is poisonous, and maketh them senselesse that tast of it, because it is gathered from the venemous hearbe *Aconitum*, which groweth in great abundance in that countrey; euen so friendship grounded vpon the communication of false and vitious things, is altogether false and wicked friendship.

3 The communication of carnall pleasures, is a mutuall propension and inticement to such delights: which can no more beare the name of frendship among men, then the selfe-same communication of pleasure among Asses & Horses. And if there were no other communication in marriage,

riage, there were also no friendship at all: but because beside that communication of those delights necessary for the procreation of children, there is also in the estate of marriage mutuall and indiuisible communication of life, labour, goods, affections, and of indissoluble faith and loyalty: therefore is the loue of marriage a true and holy friendship.

4 Friendship grounded vpon the communication of sensual pleasures, is very grosse and vnworthy the name of friendship, as also is that w<sup>ch</sup> is founded vpon friuolous and vaine vertues, which depend ouely of the iudgement of the sense.

sense. I call those pleasures sensuall which principally and immediatly are receiued by the operations and actions of the exteriour senses of the body, as is the beholding of faire beautie, the hearing of sweete voyces, touching dainties, and thelike. I call friuolous vertues, certaine abilities, and vaine qualities, which feeble and ignorant wits call vertues and perfections. Hearken to the greater part of Maides, Women, and yong folke, they will not faile to tearme such a Gentleman wondrous vertuous, and endued with great perfectiōs, because he danceth wel, he plaies wel

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well at all games, he goeth decently apparrelled, he singeth well, he discourseth well, he is of a courtly behaviour. And iesting wits esteeme him most vertuous amongst them, that is the greatest scoffer. But as al other things which depend on the corporal senses of men, so also these amities, which belong to them, are rightly tearmed sensuall, vaine, and friuolous, and deserue rather the name of folly, or fancie, then of friendship and amity. Such are ordinarily the amities of young folke, which respect and affect a trim beard, faire locks, or goodly tramels of haire, louely lookes, smiling eyes, gay apparrell, idle  
be.

behaviour, and fond prattling friendships, onely fit for the green age of the louers whose vertue is but pen-feathared, and whose iudgement is yet in blossome: and such amities as they are slightly groundd, so they lightly passe away, and melt like snow in the sunne.

CHAP. XVIII.

*Of Loue, and loue-toyes.*

I. **W**HEN these foolish amities passe amongst persons of diuers sex, without pretence of marriage, they be called rightly loue-toyes: for being but certaine abortiue, or vntimely images, or rather shadowes of amitie, they deserue



serue not the name of true loue or friendship, for their incomparable vanity and imperfection. And yet by them are the hearts of men and women engaged, chained, and intangled the one with the other in vaine, vpon foolish affections, founded vpon these friuolous communications, and fond delights, of which but euen now I spake. And although these foolish loues do ordinarily melt, and turne into carnall actions, and filthy lasciuiousnesse: yet that is not the first designe and intention of the persons betwixt whom they passe: for then they would no more bee loue-royes, but manifest and detestable

stable letcherie. Sometimes many yeares passe, before any such grosse wickednesse happen betweene them that are infected with this folly: and no action will be committed directly contrary to bodily chastity: the parties onely contenting themselves to steepe their hearts (as it were) in wishes, desires, sighes, wooing speeches, and such like vanities, and all this for sundry motiues and pretensions.

2 Some haue no other designe, then onely to satisfie their hearts in giuing and taking loue, following their amorous desires: and these take not much cōsideration in  
choyce

choyce of their loues, but onely follow the cast of their owne inclinations: so that at the first incounter of any object pleasing their humor, neuer examining the inward conditions, or qualities of the partie, they will out of hand beginne this friuolous communication of wanton loue, and thrust themselves so farre into those miserable snares, from which afterward they shall haue much ado to deliuer themselves. Others suffer themselves to walke that trace of vanity, esteeming it no small glory, to take & linke hearts together by loue: and these persons, making election of their loues for glories sake,

fake, set vp their snares, and spread their sailes in eminent, rare, and illustrious places. Others are carried away both by their amorous inclination, and vaine-glory ioyntly: for though their heart is altogether inclined to loue, yer will they not talke of it, without some advantage of glory. These amities are all naught, foolish and vaine: naught, because they end and dye at length in the sinne of the flesh, and steale away the noble passion of loue, and consequently, the heart from God, from the married wife, and from the husband, to whom it was due; foolish, because they haue neither reason, nor foundation

dation : vaine, because they  
yeeld no profit, nor honour,  
nor contentment: nay con-  
trarily, they loose time, staine  
honour, and giue no other  
pleasure, but onely a vaine de-  
fire to hope for they know not  
what, and pretend they vnder-  
stand not wherefore; for, it  
seemeth still to these base and  
feeble spirits, that there is, I  
wot not what to be desired in  
the testimonies and signes  
which are shewed them of  
mutuall loue: but they cannot  
tell what it is: so that their de-  
fire is endlesse, and hath no  
bound, going still onward, and  
vexing their hearts with per-  
petuall distastes, iealousies,  
suspitions and disquietnesse.

3 *S. Gregory Nazianzene*  
writing against vaine women,  
and loue-wantons, saith mer-  
uailous well of this matter; a  
little parcell of the much that  
hee directly speaketh against  
women (but may as directly  
be applied against men) is this  
that followeth : *Thy naturall*  
*beautie is sufficient for thy hus-*  
*band : but if it be for many men,*  
*like to a net spread out for a flocke*  
*of foolish birds, what will be-*  
*come of it ? he will bee pleasing*  
*to thee, that hath pleased himself*  
*in thy beauty : thou wilt render*  
*him glaunce for glaunce, one*  
*wanton looke for another : soone*  
*after will follow pretty smiles,*  
*and oftentimes languishing loue-*  
*tearmes shot forth at randome,*

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for

for an entrance, or first beginning: but soone after wilt thou passe to plaine and manifest idle talke. Take heed, o my prating tongue, to tell what vsually followes; yet will I say this one truth: nothing of all those things which yong men & maidens say and do together in these foolish pastimes, is exempted from great and stinging motions of the flesh; all the tricks of wanton loue are linked one with another, and doe follow one another, euen as one peece of Iron drawne by the Load-stone, draweth diuers other peeces likewise after it. Oh how well faith this great and godly Bishop, what doest thou intend to doe? to make loue? but no body maketh loue

loue voluntarily, that doth not receiue it necessarily. He that catcheth in this sport, is likewise caught himselfe. The hearbe *Aproxis* receiueth fire so soone as it commeth neere it: our hearts doe the like; so soone as they see a heart inflamed with loue for them, they are presently inflamed with loue for it. Well (will another say) I will take but a little of this flame of loue. Alas, thou deceiuest thy selfe, this loue-fire is more actiue then thou imaginest, when thou makest account to haue receiued but one sparkle thereof into thy heart, thou wilt be amazed to see that in a moment it will haue seized vpon thy whole



heart, and burnt to ashes all thy resolutions, and turned thy reputation into smoake. The wise man crieth out, *who will haue compassion on an Inchanter stung with a serpent?* I also cry after him: O fooles, and senselesse hearts, thinke you to charme loue, and tame it as you list your selues & you would play and dally with it, but it will bite and sting you to the heart: and what thinke you then will bee spoken of you? euery one will deservedly mocke and scoffe at you, that would needes vndertake to inchant loue, that vpon a false assurance would put into your bosome so dangerous a Snake, which hath  
in-

inuenomed your soule, and  
poysoned your honour and e-  
stimation.

4 O good God! how mise-  
rable a blindness is it, to trifle  
away in this sort, vpon so fri-  
uolous an aduantage, the  
principall Iewell of our soule?  
*Philotheus*, God careth not  
for man, but in regard of his  
soule: nor for the soule, but in  
regard of the will: nor for the  
wil, but in regard of the excel-  
lent actes of loue. Alas, how  
much want we of that store of  
loue which wee need? the de-  
fect of our loue to God-  
wardes, is infinite, and yet in  
the meane time (wretches that  
we bee) wee lauish it out, and  
mispending it riotously vpon vain

and frivolous things, as if we had enough and too much to spare. But consider that our great God, who hath reserved to himselfe the love of the soule, onely for an acknowledgement of our creation, conservation and redemption, will exact a very straight account for all these foolish expences of so pretious riches: if he make so rigorous an examination of idle wordes, what will hee doe of idle, impertinent, foolish, and pernicious loves?

5 The Wall-nut tree endamageth the vines, and fieldes where it is planted: for being so great a trunk, it draweth all the fat and sap of the ground  
where

where it groweth, and maketh it afterwarde vnable to nourish other plants: the leaues therof are so stuffed together, that they make too large and thick a shadow, and allureth trauellers vnto it, who to beat downe the Nuts, spoyle and tread downe all round about it. These wanton loues doe the very same harme to the soule, for they doe wholly possesse the soule, and so vehemently drawe all the other motions vnto it, that she is not able to employ her powers in any other good worke; their entertainments, communications, parlies, and amorous toies, are so frequent that all their golden time, all

their good leasure is spent in them; and finally they draw so many temptations, distractions, suspitions, and other such bad adherents, that the whole heart is tired and trampled therewith. To be brieft, these wanton loves doe not onely thrust out of doores the heavenly loue of God, but withall banish the feare and reuerence of his Maiestie, and weaken the spirit, impaire their reputation: they are in a word the May-game and pastime of courts, but the mischief, destruction and pestilence of hearts.

C H A P.

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CHAP. XIX.  
*Of true Friendship.*

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I. **L**oue euery one (*Philothous*) according as charity commandeth, and that with as feruent a loue as thou canst: but haue friendship onely with those, with whom thou mayst communicate in good and vertuous things: and the more exquisit the vertues be, in which this mutuall communication is made, the perfecter will the friendship be, that is grounded thereon. If the communication betweene you bee in sciences & learning, the friendship grounded thereon is indeed very comendable, & more

commendable, if the communication be in vertues, with Prudence, Iustice, and discretion. But if the mutuall communicatiō be exercised in the actes of charity, deuotion, and true Christian perfection, O God, how pretious and excellent will this friendship be? It will bee excellent because it commeth from God, excellent because it goeth to God, excellent because it is placed in God, excellent because it shall last euerlastingly with God. How good is it to loue vpon earth, as they loue in heauen, to learne to cherish one another in this world, as wee shall doe eternally in the next. I speake not here of the  
simple

simple loue of charity : for that must bee borne vnto all men; but of spiritual frendship by which two or three, or many soules doe communicate their deuotion, their spirituall affections, and make themselves to bee but one spirit in diuers bodies : such happy soules may iustly sing; *Behold how good a thing it is, and how pleasant for brethren to dwel together.* For the delicious balm of deuotion distilleth from one hart to the other, through continual participation : in so much that it may be sayd, that God hath powred out vpon this frendship, his blessing and life for euer. All other friendships are but shadows in comparison



parison of this, their bonds be but chaines of glasse or let, in comparison of this great bond of holy deuotion, whose links are all of gold.

2 Make no other friendship but this, I meane of those amities which thou makest anew hereafter: for thou must not therefore forsake, or despise the friendship and amitie which either the bond of nature, or the obligation of forepassed duties do bind thee vnto toward thy parents, kinsfolks, benefactors, neighbours and others.

3 Many (peraduenture) will say vnto thee, that we should haue no kinde of particular friendship or affection, because

cause it distracteth the minde, occupieth the heart, ingendreth enuy and emulation: but they are deceiued in their aduice, for hauing scene in the writings of many deuout Authours, that particular amities, and excessiue affections, doe infinite harme vnto religious persons, they imagine therefore that it is so with the rest of the world. But there is great difference betwene both cases: for those which liue in the world, and desire to embrace vertue, it is necessary to vnite themselves together by a holy friendship, to back and encourage one another to help & support theselues mutually  
for

for the obtaining of all piety and goodnesse. And as they that goe vpon plaine ground, need not to be led by the hand though they which goe vpon craggy rockes, or slippery waies, doe hold one by the other, to walke more steddily & securely: so they that be in religion, stand in no need of particular friendships, but they that walk in the slippery paths of the world, must of necessity haue some friend or companion, thereby to succour and assure one another amongst so many dangerous passages which they are to go through. In the world all aspire not to the same end, all are not of one minde: one must then doubt-

doubtlesse withdraw himselfe from some, and ioyned himself to others, and so make friendship according to the pretension of the end which hee intendeth. This particularitie maketh a partiality indeede, but a holy partiality which maketh no diuision, but onely betwixt good and badde, sheepe and goates, Bees and Drones, which is a separation that is most necessary for our soules.

4 No man can deny, but that our blessed Lord, with a more sweete, tender, and particular amitie, loued *S. Iohn, Lazarus, Martha, and Magdalen*, then hee did others of his friends and acquaintance:  
for

for the Scripture testifieth so much. All men know that *S. Peter* tenderly loued *S. Marke* and *Petronilla* : and *S. Paul* his *Timothie*, and *S. Tecla*. *S. Gregorie Nazianzene* boasteth an hundred times of the incomparable friendship which hee had with *S. Basil* the great, and describeth it in this manner: It seemed that in either of vs, there was but one soule dwelling in two bodies : for although you must not beleeue those Philosophers, who sayd, that all things were in euery thing : yet of vs two you may beleeue, that we were both of vs in each one of vs, and one within the other: we had both of vs the same pretension to

ex-

exercise vertue, and to apply all the enterprizes and designs of our life to future hopes, departing in this manner out of this transitory world, euen before we came to dye corporally to it. *S. Augustine* testifieth that *S. Ambrose* loued *Monica* exceedingly, for the rare vertues which he marked in her, and that she likewise esteemed of *S. Ambrose* as of an Angell of God. But I am too blame to hold thee so long in a matter that is so cleare. *S. Hierome. S. Augustin, S. Gregory, S. Bernard* & all the deuoutest seruants of God, had most particular amities, without any breach at all of their perfection. *Saint Paul* repro-

reprocheth the ill behaviour of the Gentiles, accusing them that they were people without all affection, to wit, that they had no true friendship. And *Thomas Aquinas*, with all other good Philosophers, confesse that friendship is an excellent morall vertue: and he, and they, speake of particular friendship, since they all say, that perfect friendship cannot be extended to many persons: so that perfection doth not consist in hauing no particular amitie, but in hauing none but good, vertuous and holy.

CHAP.

CHAP. XX.

*The difference betwixt true and  
vaine friendship.*

I. **B**UT now marke an  
excellent and necessary  
advertisement, my  
*Philothous*; The honey of *Hera-*  
*clea*, (of which wee spake be-  
fore) which is so venemous, is  
like the other which is whole-  
some, so that there is dan-  
ger to take the one for the o-  
ther, or to mingle them toge-  
ther; for the goodnesse of the  
one, would not hinder the  
harme which might come by  
the other. He must bee vpon  
his guard that will not be de-  
ceiued in these friendships,  
principally when they are con-  
tracted



tracted betweene persons of diuerse sex, vnder what pretence soeuer: for the Diuell oftentimes changeth one friendshippe into the other. They beginne in vertuous loue: but if they be not very wary, fond and idle loue will first mingle it selfe, then sensuall loue, and afterward carnall and fleshly loue. Nay, there is danger in spirituall loue, if one be not very discreet: though in this it be more difficultie for the Diuell to cosen vs in the change, because the puritie and milk-white cleanness of this loue, discovereth very easily the filth that Sathan offereth to mingle with it: and therefore  
when

when hee enterprizeth to deceiue vs in this, hee doth it more craftily, and maketh impure affections to slide into vs, almost without our notice or feeling.

2 Thou maist discern worldly friendship from holy & vertuous amity, as the *Heraclea* hony is known from the wholesome. The hony of *Heraclea* is sweeter to taste then the ordinary hony is, because of the luscious iuice of the *Aconite*, frō whence it is gathered: and so worldly amity floweth with a streame of honey wordes, bringeth alwayes abundance of passionate speeches, & affectionate commendations, drawn from beauty, from well-fauouted-

fauourednesse, from gracious behauiour, and other sensuall qualities: but holy friendship speaketh simply, plainly, and frankly, and commendeth nothing but Gods grace and vertue, the onely foundation vpon which her selfe is grounded. The honey of *Heraclaea* swallowed downe, causeth a dizinesse in the head: and false friendship breedeth a giddinesse in the mind, making men to stagger in chastity, to stumble in deuotion, transporting true and holy affection to daintie languishing lookes, sensuall allurements, disordered sighes, pettie complaints that they are not beloued, to alluring gestures of loue-tearmes,

tearmes, pursute of kisses, and other too familiar and vnciuil fauours, which are assured and vndoubted signes of a neere ouer-throw of honesty. But as for holy friendship, it hath no eyes but simple, chaste, and shamefast: no entertainments or embracements, but such as be pure, and frankly offered in sight of all men; no sighes, but for heauen; no fauours, but spiritual; no complaints, but when God is not loued; infallible and euident tokens of honest and chaste loue. The honey of *Heraclea* troubleth the sight, and this worldly friendship blindeth the iudgment, so that they which be infected therewith, think they do well

well when they doe ill, and esteeme their excuses & pretexts to be true and irreprovable reasons; they feare the light, and loue the darknesse. But holy friendship hath a cleare eye-sight, and neuer hideth herselfe, but appeareth willingly before honest persons. In fine the honey of *Heraclea* leaueth a bitter relish in the mouth: and so false and wanton friendships turne to carnall wordes, and fleshly requests, and, if they receiue the deniall, into iniuries, cauelles, flanders, sadnesse, confusions, ieaiousies, which oftentimes prouoke madnes of mind. But true friendship is alway alike, honest, mannerly, amiable, and

and neuer changeth, but into perfecter and purer vnion of spirites, and is a lively image of the blessed friendship vsed in heauen.

3 Saint *Gregorie Nazianzene* saith, that the crie of the Peacocke, when he sheweth his starrie-wheeled taile, prouoketh the Peahennes to lust: when wee see a man play the Peacocke, decke, and trimme vp himselfe, and then come to parlie & prattle with a woman, without pretence of marriage, without doubt it is but to prouoke her to dishonesty; and a chaste woman should stop her eares, to the end she might not heare this Pecoocks ill-fauoured noyse, nor the

Aa

voyce

voyce of this false enchanter, who would subtilly enchaunt and charme her soule: but the Woman that hearkeneth, O God, what an ill signe it is, that the ouerthrow of her reputation is at hand?

4 Yong folkes, which vse sweet looks, wanton gestures, secret courtings, or speake words which they would not haue heard or marked by their Fathers, Mothers, Husbands, Wiues, or spirituall Maisters, giue sufficient witnessse, that they deale about other matters, then of honor and conscience. Our blessed Virgin was much troubled in thought, when shee saw an Angel in a mans likenesse, because

cause shee was all alone, and that he gaue her extraordinarie, though heauenly prayfes. O Saviour of the world, Puritie feareth an Angell in the shape of a man, and why I pray you should not impurity and frailtie feare a man, although he come in the shape of an Angell, when hee praifeth her with humane and sensuall commendations.

## CHAP. XXI.

*Aduices and remedies against  
naughty friendships.*

I **B**Vr what remedie against this wicked Seminarie of foolish loues, and wanton impurities? As soone as euer thou feelest thy selfe

A a a

surpri-



surprized with this infection, turne thy selfe away immediately, and with an absolute detestation of this vanity, run vnto the Crosse of our Saviour, and take his Crowne of thorns, to put about thy hart, to the end these little foxes approach no nigher.

2 Take heed of comming vnto any kind of composition with this false enemy: say not, I will giue him the hearing, but I will doe nothing that he shall will me; I will lend mine eares vnto him, but deny him my heart. O no *Philotheus*, for Gods loue be rigorous and stiffe in these occasions. The heart and the eare maintaine one the other: and as it is impossible

possible to stoppe a strong  
streame, that taketh his des-  
cent from a steep mountaine:  
so it is hard to hinder, that the  
loue which entreth into the  
eare, make not likewise his en-  
try into the heart. *Alcmaon*  
sayd, that Goates do breathe  
by the eares, and not by the  
nostrills. True it is, that *A-*  
*ristotle* denyeth it; and for my  
part, I know nothing thereof:  
yet this I am assured, that our  
heart breaketh by the eare; &  
that as it aspireth, and sendeth  
foorth his thoughts by the  
mouth, so it respireth and ta-  
keth breath by the eare, by  
which it receiueth other mens  
thoughts. Let vs then keepe  
our eares diligently from the

aire of foolish wordes; lest it infect our heart. Hearken not then to any kinde of wanton motion or proposition, vnder what pretext soeuer it be made: onely in this case it makes no matter to be vn courteous and vnmannerly.

3 Remember thou hast vowed thy heart to God, and sacrificed all thy loue to him: it should then be sacrilege, to take one dramme thereof from him; rather offer it againe and againe vnto him, by a thousand hearty resolutions and protestations; and keeping thy selfe close within them, as Deere within their thickets, call vpon God, he will helpe thee; his loue will take thine  
into

into his protection, that thy loue may liue for him onely.

4 But if thou be alreadie ensnared in the nets of these foolish loues: O God! what difficulty wil it be to shift thy selfe out? Present thy selfe before the Diuine Maiestie, acknowledge in his presence, the greatnesse of thy miserie, frailty, and vanity. Then with the greatest force that thine heart is able to make, detest the loues which thou hast begunne, abiure the vaine profession, which thou hast made of them; renounce al the promises made or receiued: and with a firme and resolute will determine in thine heart, and resolute thy selfe neuer anie

more, to enter into these fond disports, and roysish entertainments of wanton loue.

5 If thou couldst withdraw thy selfe from the object, it were an excellent remedie. As they that haue been bitten by serpents, can not easily be cured in the presence of them which haue been other times hurt with the same biting: so the person which is bitten with Loue, shall haue verie much adoe to bee healed of this passion, so long as hee is nigh the other, which is also hurt with the same sting. Change of place is a soueraigne remedy to appease and allay the tormenting heates of grieve and loue. The boy,  
of

of whom Saint *Ambrose* speaketh in his second Booke of Penance, hauing made a long voyage, returned altogether freed and deliuered from his foolish loues, in which hee was before entangled, and became so chaunged that his fond sweete-heart meeting him, and saying; Knowest thou not mee? I am the same that I was: Yea mary answered he, but I am not the same that I was; his absence had brought him to this fortunate mutation. And Saint *Austen* witnesseth, that to mittigate the grieffe which hee suffered for the death of his friend, he with-drew himselfe from *Tagasta* where his friend depar-

and came to *Carthage*.

6 But he that can not withdraw himselfe, what must hee doe? hee must absolutely cut off all particular conuersation, all secret familiaritie, all amiable glaunces of the eies, all dallying smiles, and generally all sorts of communications, and baites, or inticements, which may nourish this sulphurous and smoakie fire. Or at least: If hee be forced to speake and talke with the partie, let him in a round, rough, and resolute protestation, declare the eternall and irreuocable Diuorcement, that is for euer sworn betwixt them: I cry as lowd as I can, to euery one that is fallen in-

to

to this miserable thralldom of wanton loue, that hee cut, breake, and rent them asunder, and not stand dreaming to vnrip, or vnslow these foolish amities : they must cut, and not stand to vnloose the knots ; breake them, I say, or cut them, because the cords & strings are nothing worth. One must not bee sparing, or curteous towards a loue, the which is so contrary to God.

7 But when I haue broken the chaine of this infamous bondage, there will yet remaine vnto me some scarres, some marks, and prints of the slavish chaines and shackles wherewith I was bound ; they will sticke still imprinted in  
my



my feete, that is, in my affections. No my *Philothheus*, care not, they will not remayne long, if thou cōceiue as great a detestation of thy sinne, as it deserueth: for so thou shalt neuer be shaken with any motion, but onely this motion of an extreame horror of this infamous loue, and of all things that depend of it: and thou shalt remaine free from all other affection to the object, which thou hadst abandoned, sauing onely the affection of Charitie purely for GODS cause: But if for the imperfection of thy repentance, there shall yet remaine in thy soule any bad inclinations: procure for thy soule a solitarie ermitage,

tage, as before I haue taught thee, & retire thy self thither, as often as thou canst; and by a thousand iterated resolutions of spirit, renounce all thy bad inclinations, reiect them with all thy forces; reade holy books more then thou wast wont, & communicate more frequently: conferre humbly and plainly al thy suggestions and temptations, which arise vnto thy soule in this behalfe, with som faithfull friend. And doubt not, but God will set thee free from all passions, so that thou perseuere faithfully in thy good exercises.

8 Ah (wilt thou say to me) but will it not be ingratitude, to breake so violently an olde friendship?

friendship? O blessed ingratitude which maketh vs acceptable vnto God ! Nay, in the name of God, *Philothens*, this will be no ingratitude, but an infinite benefit, which thou shalt doe to the party that loveth thee: for in breaking thy owne bonds, thou burstest asunder also theirs, in as much as they were common to you both: & though at that houre, the other partie seeth not the happines, yet he will acknowledge it soone after, & ioynthly with thee, wil sing for thankfulnessse to God; *O Lord, thou hast broken my bonds, I will sacrifice to thee a sacrifice of praise & will call vpon thy holy name.*

## CHAP. XXII.

*Other advices of the same subject, of fond amities.*

**I** HAVE yet a note of importance to giue thee, touching this selfe-same matter. Friendship requires great communication betweene friends, otherwise it will neither grow, nor continue. It happeneth often-times, that ioyntly, with this communication of friendship, other communications doe passe vnseene, and vnfelt from one heart to another, by a mutual infusion and interchange of affections, inclinations, impressions. This happeneth especial-

ſpecially, when we greatly eſteeme of the party whom we loue : for then wee open our hart in ſuch ſort to his amity; that withall theſe inclinatioꝛs and impreſſions enter verie eaſily all together, bee they good or bad. The Bees that ſtore vp hony in *Heraclea*, doe ſearch nothing but hony, and yet with the hony, ſuck vp vn-awares the venemous qualitie of the *Aconite*, vpon which they make their harueſt.

2 O my *Philothens*, in this caſe praſtiſe the words which the Sauour of our ſoules was wont to ſay, as the auncient Doctours haue taught vs: Bee good Bankers or good Exchangers; of money; that  
is

is to say, receiue not false money with the good, nor base golde with fine: separate the good from the bad, and the vile from that which is precious. For there is no man almost, but hath some imperfection: & what reason is there, to receiue the staines and imperfections of a friend, together with his friendship? We must loue him indeede, notwithstanding his imperfection, but we must neither loue, nor receiue his imperfection; for friendship requires communication of good, and not of ill: wherefore, as they that take grauell out of the riuer *Taio* in *Spaine*, separate the golden graines they finde, to carry

carry with them, and leaue the sand vpon the shoare: so in this communication, euen of good and vertuous friendship, wee must separate the gold of Vertues, from the sand of imperfections, and receiue those, & reiect these, that they enter in no case into our soule.

3 *S. Gregorie Nazianzene* recounteth, that many louing and admiring *Saint Basill the Great*, suffered themselves so farre to be carried away with desire of imitating him, that they sought to follow euen his outward imperfections, as in his slowe manner of speaking, with an abstract and pensiue spirit, in the fashion of his beard,

beard, in his strange maner of  
gate. And wee see likewise,  
husbands, wiues, children, &  
friends, who hauing great e-  
stimation of their friends, pa-  
rents, husbands, & wiues, doe  
learne, cyther by condescen-  
dēce, or by imitation, a thou-  
sand such like humors, onely  
by the frequent communica-  
tiō which they haue one with  
another. Yet ought not this  
to bee done: for euerie one  
hath naughty inclinations e-  
now of his owne, without sur-  
charging himselfe with other  
mens faults: and friendship  
doth not onely not require a-  
ny such matter, but contrari-  
wise, it bindeth vs to help one  
another mutually from these  
impe-



imperfections. We must indeed meekly suffer our friends in their imperfections, but we must not throw the into the, and much lesse pull them into our selues. I speake onely of imperfections: for as for sins, wee must neither beare them our selues, nor suffer them in our friends.

4 It is either a naughty, or a feeble friendship, to see our friend ready to perish, & not to succour him: to see him ready to die of an impostume, and not to dare to launce it with a razour of correction, so to saue his life: true & liuely amity, cannot liue amongst sin. They say the Salamandra putteth out the fire in which she

the lieth : and so doth sin destroy that friendship, wherein it lodgeth : if it be a sinne that quickly passeth, friendship will presently banish it by correction : but if it be a sinne that abideth and sojourneth in our friends heart, then friendship soone perisheth, for it cannot subsist but vpon true vertue : and how much lesse then ought we to sin our selues, for friendships sake? Thy friend is a foe, when hee would induce thee to sin, and hee deseruedly loseth all the priuiledges of friendship, that seekes to destroy and damne his friend. Nay, it is one of the assured markes of false friendship, to see it kept towardes a  
vici-

vicious per son, what sort of  
fin so euer it be, if hee whom  
we loue be vicious: for since  
it can not there be founded in  
true vertue, needes must it be  
grounded in some friuolous  
vertue, or sensuall qualitie.

5 Fellowship made for tem-  
porall matters among Mer-  
chants, is but a shadow of true  
friendship; for it is not made  
for the loue of men, but for  
loue of gaine.

6 Finally, marke these two  
diuine sentences of the holie  
Ghost, as two sure pillars, vp-  
on which a Christian life is  
wholly to relie. The one of  
the wise man; *He that feareth  
God, shal finde good friendship:*  
the other of the holy Apostle  
Saint

Saint Iames, The friendship of  
this world is enmitie to God.

## CHAP. XXIII.

Of the exercises of exteri-  
or Mortification.

**T**H<sup>E</sup> authors that write  
of planting, and of hus-  
bandry, tell vs, that if one do  
write any word vpon a sound  
Almond, and put it againe in-  
to the shell, closing and wrap-  
ping it vp, and so setting it: all  
the fruit that tree produceth,  
will haue the selfe same word  
engrauen on it. For my part  
(*Philothens*). I could neuer al-  
low of their methode, who to  
reforme a man in Spirituall  
life, begin with the exteriour  
man, with their gestures, with  
appar-

apparrell, and with haire. Me  
thinkes the contrary order is  
more naturall, to begin with  
the interior: *Be conuerted vn-  
to me* (saith God) *with all your  
heart. My childe, giue me thine  
heart.* For the heart being the  
fountaine of our actions, they  
must needs be such as the hart  
is. The diuine spouse wooing  
(as it were) the soule; *Place me*  
(saith he) *euē as a Seale vpon  
thy heart, euē as a Seale vpon  
thy arme.* For who soeuer hath  
Christ ingraued and sealed in  
his heart, will quickly haue  
him in al his exterior actions.  
For this cause (my deare *Philo-  
thens*) I haue desired aboue all  
things, to engraue and im-  
print in thy heart this sacred  
word,

word, *Line Iesus*; assuring my selfe, that so thy life, which hath his beginning from the heart, as an Almond tree from its kernell, will bring forth all her actions, which are her fruits, engraued and superscribed with that same word of saluatiō. And as this sweete *Iesus* will liue in thine heart, so will he liue in all thy gesture & behauior, and will appeare in thine cies, in thy mouth, in thy hands, and in thy haire, & thou wilt be then able to say with S. Paul; *I liue now, not I, but Christ liueth in me.* To be briefe, he that hath gained the heart of a man, hath gained the man him-selfe wholly.

2 But the same heart, by which we would beginne, requireth to be instructed, how it should behaue and gouerne it selfe in exterior occasions: to the end men may not onlie see deuotion, but wisdom also, and discretion in it: for this cause I will lay downe to thee, a few brieue aduices.

3 If thou be able to endure fasting, accustome thy selfe to fasting sometimes, beside the fast which holy church inioyneth; for so beside the ordinary effects of fasting, which are to eleuate the spirit, to tame the flesh, to practise vertue, to winne greater recompence in Heauen; it is a soueraigne meanes, to chaine vp. the deuouring

uouring monster of Gluttony, and to bridle the sensuall appetite, and to keepe the body subiect, and pliable to the law of the spirit. And though one fast not with extraordinary rigour, yet the enemy feareth vs, when hee perceiueth we can find in our heart to fast something. Wednesdays, Fridayes, and Saturdayes, are the dayes, in the which the auncient Christians did exercise themselves in abstinence: take some of them therefore to fast in, as much as thy deuotion, and thy ghostly counsellours discretion shall counsell thee.

4 I would willingly say, as holy Saint *Ierome* said to the



deuour Lady Leta : Long and immoderate fastings doe much displease me, especially in those that are yet tender in yeares. I haue learned by experience, that the little Asse being weary in his journey, seeketh to goe out of the way; I meane, that yong folk being brought low through excesse of fasting, doe fall willingly to rest and delicatenesse. The Deere run ill in two seasons, when they are charged with over-much fat, and when they become ouer leane. We are likewise most subiect to temptations, when our body is too much pampered with dainty fare: and when it is ouer-weakned: for the one excesse, maketh  
it

it insolent with ease, and the other maketh it desperate with affliction: and as we can scanty beare it, when it is vnweldy through fatnesse: so can it not beare vs, when it is enfeebled with leanenesse. The lacke of this moderation in fasting, and other austerities, make the best yeares of many, to bee vnprofitable in the chiefe workes of Charitie (as it did in *S. Bernard* himselfe, who repented that hee had vsed ouer much austerity) the more vnreasonably they afflicted their bodies in their beginning, the more were they in the end constrained to spare and fauour them. Had they not done bet-

ter, to haue mortified their body indifferently, and proportionably to the offices & labours whereunto their state obliged them?

5 Fasting and labour both do tame and subdue the flesh. But if the labour which thou art to doe, bee necessary, or very profitable to the glory of GOD: I had rather thou wouldest suffer the toyle of labour then of fasting. This is at the least the intention of the holy Church; which for labours which are profitable to the seruice of Almighty GOD and our neyghbour, dischargeth such as are busied in them, from the Fastes otherwise inioyned. It is very

ry painefull indeed to fast, but  
bodily labour suffereth this  
paine in seruing the sicke, in  
visiting prisoners, assisting  
the desolate, with preaching,  
praying, and in such like ex-  
ercises: this painefull toyle  
is better then the other: for  
besides that it doth weaken  
the body as much as fasting,  
it hath many more fruits and  
much more desirable. And  
therefore speaking generally,  
it is better to preserve more  
bodily forces then are pre-  
cisely needfull, then to wea-  
ken them more then one  
should: for we may alwayes  
abate them yea and pul them  
downe when wee will, but  
wee can not possibly repayre

B b 4      them

them alwaies when we would.

6 Meethinkes wee should greatly reuerence the wordes that our Lord and Sauior IESVS CHRIST said vnto his Disciples, *Eate that which shall be set before you.* It is (as I doe imagine) a greater vertue to eate without choice, that which is presented vnto thee, bee it for thy taste or no, then to choose alwayes the worst, For although this latter kinde of Mortification, doe seeme more austere; the other notwithstanding hath greater resignation; for thereby one renounceth, not onely his owne taste, but also his owne Election withall, neither is it a small Mortification,

on, to alter a mans taste at euery hand, and to haue it in subiection at all occurrences. Moreouer, this kinde of austerity, is not so much marked, nor troubleth any man with ceremonious refusalls, and exceedingly besitteth a ciuill life. To put by one manner of meate, and take an other; to scrape and licke euery dish, to finde no messe well enough dressed for vs; to vse ceremonies at euery morsell, betokens a nice nature, & too attentiueto the dishes and platters. I esteeme more that of *S. Bernard*, who dranke oyle instead of water or wine, then if he had dranke worm-wood of purpose: for it was

a plain signe, that he thought not on that which he dranke. And in this carelesnes of that which one eates or drinkes, cōsisteth the perfect practise of this sacred rule of our Sauiour; *Eate that which shali be set before you.* I except notwithstanding such meates as endammage our health, or trouble the spirit as doe hot meates to many men, and such as be spiced, fummy, and windy; and likewise I except certaine occasions, in which Nature standeth in neede to be recreated & strengthened, to support some great labour for Gods glory. A continuall and moderate sobriety, is better then violent abstinence,  
made

made at interrupted times ,  
intermingled with many re-  
creations and refreshings.

7 Every one according to  
his complexion , must spend  
as much of the night to sleep  
in , as is requisite to make all  
the day after profitable. And  
because the holy Scripture in  
a hundred places , the exam-  
ples of Gods Saints , and na-  
turall reason , doe seriously  
commend the morning vnto  
vs , as the best and most pro-  
fitable season of all the day ; &  
our Lord himselfe is named  
the Sunne-rising , and our  
Lady is tearmed *Aurora* , or  
Dawning of the day : I thinke  
it is a vertuous fore-cast , to  
take our rest somewhat timely  
ouer

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ouer-night, to awake and arise early in the morning, for that time is most fauourable, quiet, and fittest for prayer: the very Birds do then inuite vs to our duty, and to the seruice of GOD: not to omit that rising in the morning, is a great helpe for health and healthsomnesse.

9. *Balaam* mounted on his Ass, went to finde out *Balaam*, but because hee had no good intention, the Angell waited for him in the way, with a naked Sword in his hand, to kill him. The poore Ass that saw the Angell so dreadfully expecting, stood stil three sundry times, as wearie and tyred: whereat *Bala-*

*am* in rage beat her cruelly with his Staffe, to make her goe forward, vntill the silly beast, the third time falling downe vnder *Balaam* of purpose, myraculously spake vnto him, saying: *what haue I done to thee, for which thou hast beat me now three snudry times, and by & by Balaams eies were opened, and he saw the Angel, which said vnto him: wherefore didst thou beate thine Asse? if shee had not turned backe before me, I had killed thee, and saued her. Then Balaam said vnto the Angell, Lord I haue sinned, for I knew not, that thou hadst placed thy selfe in the way against me. Dost thou see, Philotheus? Balaam is the cause of all this harme,*

harne, and hee striketh and beateh his poore Affe, that could not doe withall. The very same chaunceth oftentimes in our affayres. A woman seeth her husband or her childe fall sore sicke, and presently shee runs to fasting, to hayre-cloth, and to disciplining, as *Dauid* did in the like case. Alas my friend, thou beatest the poore Affe, thou afflictedst thy bodie, but it cannot doe withall, nor help thy euill: nor can it hinder GOD from the drawing his dreadfull Sword against thee. Correct thou thy hart, which cōmitteth Idolatry with this husband, and suffreth a thousand vices in this childe, and teacheth

teacheth it pride, vanitie, and ambition.

10 A man perceiueth himselfe to fall fowly into the sin of luxury: an inward remorse of conscience commeth with the sword of the feare of God to run him through, & coming to himselfe: Ah filthie flesh! (saith he) ah disloyall carkas, thou hast betraied me; and presently he layeth vpon his flesh, mighty blowes of immoderate fasting, excessive and insupportable austerities. O poore Soule, if thy flesh could speake as *Balaams* Ass, shee would say vnto thee, wherefore strikest thou me? wretch as thou art! it is against thy selfe (O my soule) that

that GOD armeth his vengeance, it is thou that art guilty : wherefore dost thou leade mee to naughty company ? why dost thou apply my eyes, my lippes, and my handes vnto lasciuiousnesse ? wherefore doest thou busie mee with vaine and wanton imaginations ? Produce thou good thoughts, and I shall haue no euill motions : haunt thou the company of chaste and deuout persons, and I shall not bee thaken with the battery of concupiscence. Alas, it is thou that throwest mee into the fire, and yet thou wouldest I should not burne : thou castest smoake into mine eyes, and forbiddest

dest them to bee inflamed. And G O D doubtlesse in these occasions sayth vnto thee, beate, breake, teare, and crush your hearts principally; for it is against them my anger is stirred vp. To cure the itch or scurffe, it is not so needfull to wash or bathe the bodie, as to purifie the blood, and refresh the lyuer: euen so to heale vs of our vices, it is very good to mortifie the flesh, but aboue all, it is necessary wel to purifie our affectiōs, & refresh our souls. In all, and ouer all, keepe this rule, neuer to vndertake corporall austerities, but with aduice of our spirituall Conductour.

## CHAP. XXIII.

*Of companie and solitarines.*

I **T**O seeke company, and  
vttterly to flie from it,  
are two extreames to be bla-  
med in ciuill deuotion, which  
is that whereof I discourse:  
for shunning all company, fa-  
uoureth of disdaine and con-  
tempt of our neighbour: and  
seeking after it, smelleth of  
idlenesse. Wee are bound  
to loue our neighbours as  
our selues: and to shew that  
wee loue him, wee must not  
flie from his company: and  
to testifie that wee loue our  
selues, wee must take plea-  
sure with our selues when wee  
are

are alone : *Thinke first of thy selfe* (saith Saint Bernard) *and then of others.* If then no reason or cause vrge thee , to enter into any company, stay in thy selfe , and conuerse with thy owne heart : But if company chaunce thee , or anie iust cause inuite thee to bee present , goe thither in Gods name , and visite thy neighbour willingly and louingly.

2 They call that euill conuersation , which is kept for some euill intent : or when they which keepe it , are vicious , indiscreete, and dissolute: and such we must auoid, as the Bees doe vse, to turne away from a swarme of Hornets or Butter-flies.

For

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For as they that are bitten with madde Dogges, haue their sweat, breath, and spittle very contagious, but principally dangerous for liule children, and for those of delicate complexion: so, vicious and vnmanerly, and immodest persons can not bee frequented, but with great hazard, and danger, and in especiall by those, whose deuotion is yet but tender and delicate.

3 There be some kinde of conuersations, profitable for nothing, but for meere recreation, which are made by a simple turning, or abstracting of our minds from serious affaires: for such, though a man must not be totally addicted  
vnto

vnro them, yet wee may lend them so much leasure, as is conuenient for recreation.

4 Other recreations, haue some honestie and good respect for their end, as are mutuall visitations, and certaine assemblies, made to do some honour vnto our neighbour. Touching these, as one shold not bee superstitious in practising them, so one must not bee vnciuill in contemning them, but satisfie with modestie the Obligation, to eschew equally the note of lightnesse or rusticitie.

5 There remayne now the profitable recreations, such as are kept with deuout and vertuous persons: O my deare  
*Philo-*

*Philothens*, it will alwayes be an exceeding good turne for thee, to encounter oft-times such recreations. The Vine planted by an oliue tree, doth beare a fatte kinde of grape, that saoureth something like the oliues: and a soule which happeneth to be in vertuous company, cannot choose but bee partaker of their good qualities. Droanes can not make hony alone by themselves, but by the help of the Bees they make it: it is a great helpe for weake soules to exercise deuotion, to conuerse and haunt with vertuous persons.

6 In all conuersation and company, sinceritie, simplicitie,

citie, sweetnesse, and modesty, are still to bee preferred. There are some so curious, that no one motion they doe vse, but is done so artificially, that they make the Company weary. And as hee that would not walke but telling his steppes, or neuer would speake but singing, would be tedious to other men: so they that euervse an artificiall demeanour, and will performe nothing but in Print, molest and trouble the company in which they are, and are euermore subiect to some spice of presumption. Let a modest mirth for the most part predominate in our conuersatiō. *S. Anthony* is highly admired, that

that notwithstanding all his most rare austerities, he had alwayes a countenance pleasant, and his wordes were adorned with cheerefull alacrity. *Reioyce with them that reioyce* : I say once againe with the holie Apostle : *Reioyce in our Lord alwayes, againe I say Reioyce* : *Let your modestie be knowne to all men* : To reioyce in our Lord God, it is requisite and needfull the cause of thy ioy be not onely lawfull, but honest also : and this I say, because there are some things that bee lawfull, which yet are not honest: and to the end that thy modesty may appeare, keepe thy selfe from all maner of insolencie,  
for

for it is alway blame-worthy.  
To giue one a fall in sport, to  
be-grime anothers face, to  
pinch one, and such trickes as  
these, are fond, foolish, and in-  
solent merriments.

7 Besides the mentall soli-  
tude, or spirituall hermitage  
whereunto thou mayst with-  
draw thy selfe, euen amid the  
greatest conuersations that  
are (as I haue already decla-  
red) thou must loue to be lo-  
cally, really, and in very deed  
solitary: not to go to the De-  
sart, or wildernesse, as *S. Mary*  
of Egypt, *S. Paul*, *S. Antonie*,  
*Arsenius*, and the other Fa-  
thers of the desert, but to bee  
sometime in thy garden, or in  
thy chamber, or else-where, as  
Cc thou

thou likest best; where thou maist withdraw thy spirit into thy soule, and recreate thy selfe with good thoughts, and holy considerations, or some spirituall lecture, according to the example of the great *Nazianzen* Bishop, who speaking of himselfe, saith, *I walked my selfe with my selfe, about sun-setting, and passed the time upon the sea-shore: for I accustomed to use this recreation, to ease my mind, and to shake off, at least for a while, my ordinarie troubles.* And vpon this point hee discourseth of the good meditation, which I declared vnto thee in another place; and according to the example of *S. Ambrose*, of whom *S.*

*Au-*

*Augustin* recounted, that himselfe entring oft-times into *S. Ambrose* his Chamber (for entrance was denied to no man) hee beheld him reading in silence; and expecting some time, for feare of troubling him, he returned home without speaking a word: thinking that the little time which remained to this great Pastor for refreshing and recreating his spirit, after the multitude of his affaires, should in no wise bee taken from him. So after the Apostles one day had told our Lord, how they had preached and laboured: *Come* (said our Lord) *into the desert, and repose your selves a little.*



## CHAP. XXV.

*Of decencie, and hansomnesse in attire.*

I. **S**AINTE Paul admonisheth deuout women (and the same must be vnderstood of men) to bee attired in decent apparrell, clothing themselves with shamefastnesse, and sobriety. Now then the decencie of apparrell, and other ornaments depend of their matter, fashion & cleanlinessse. Touching cleanlinessse, it should almost alwaies be like in our appartell, vpon which, as neere as may be, we should not permit any kinde of vncomely foulnessse, or slouenry. Exterior neatnesse  
or-

ordinarily signifieth the inward cleannesse of the soule. God himselfe requireth corporall cleanness in those that approach nigh his Altar, and haue the principall charge and care of deuotion.

8 As for the stuffe and fashion of attire, the comeliness and decency therof is to be examined and considered according to many circumstances of time, age, estate, company and occasion. Men apparell themselves ordinarily better vpon Festiuall dayes, according to the solemnity of the Feast which is celebrated. In time of penance, as in Lent, they rather humble and

abase themselves : at weddings they put on wedding-garments : at burials , mourning robes ; with Princes men set forth themselves according to their estate ; at home they vse themselves more homely. The married woman may & must adorne herselfe in her husbands presence, whē he desireth it : but if she doth so in his absence, one might aske her, whose eyes she meant to please with that particular care? The manner is to permit more gallant ornaments to young maidens : because they may lawfully desire to please many , with intent honestly to winne one alone for holy marriage. Neither is it esteemed

esteemed amisse, that widows, which pretend marriage, deck vp themselues handsomly, so that they shew no lightnesse, or fondnesse in their attire, for hauing already been married, & charged with gouernment of a familie, and passed the mourning state of widowhood, they are held to be, and indeed should be, of a more ripe and settled iudgment. But as for those which are widows indeed, not onely in body, but in heart and purpose, no ornament better becommeth them then humilitie, modesty & deuotion: for if they intend to allure mē with their brauery, they are not true widows; and if it be not their intention

to allure men, why doe they vse such instruments? He that wil not receiue guests into his Inne, must pull downe the signes from his lodging. Old folke bee alwayes ridiculous when they wil play tricks of youth; but these follies are not to be tolerated, but onely in yong persons.

4 Bee hansom *Philothens*, and suffer nothing about thee to traile vndecently, or to sit out of order: wee dishonour them with whom wee conuerse, to come into their company in vncomely apparrell. But take heed with all of wantonneffe, curiosities, fooleries, and vanities. As farre as thou art able, keep

keepe thy selfe alwayes on  
plaine simplicities side : for  
modesty without duplicity, is  
the greatest ornament of  
beauty, and the best excuse for  
hard-favour.

4 Saint *Peter* aduertised  
young women especially,  
that they should not weare the  
tresses of their haire curled,  
frizled, towred, and tormen-  
ted, as now is the ordinary fa-  
shion : but if men should af-  
fect such fondnesse in their  
owne locks, they should iust-  
ly bee stiled effeminate per-  
sons. Euen vaine women,  
giuen to these toyes affectio-  
nately, are counted scant of  
chastitie, or if they haue a-  
ny, it is not perceined among

so many fooleries. They say they haue no ill meaning in it. But I reply (as I haue elf-where said) that the Diuell hath enough in it alwayes.

5 I would haue my friend, whom I affect, to be apparrelled best of all the company: but yet with the least pompe and curiositie; and (as they commonly say) that hee were adorned with good carriage, comelineffe and worthinesse. King *Lewis*, called your Saint, saith it in one word, that one should be apparrelled according to his calling; so that graue and good men might not say, thou doest too much: nor young persons say, thou doest too little; but if young heads

heads wil not be content with  
hansomnesse, let vs be conten-  
ted with the iudgment of the  
wise.

## CHAP. XXVI.

*Of talke: And first how to speak  
of God.*

I. **P**HYSITIANS knowe  
the health and diseases  
of a man, by looking vp-  
on his tongue: and so truely  
our words be certaine signes  
of the qualities of our soules.  
*By thy wordes* (saith our Sau-  
our) *thou shalt bee iustified, and*  
*by thy wordes thou shalt bee con-*  
*demned*: we haue our handes  
still vpon the sore that grie-  
ueth vs, and our tongue al-  
wayes



wayes in that which delighteth vs.

2 If then God delight thee (*Philotheus*) if his loue possesse thee, thou wilt often talke of him in thy familiar discourses, with thy neighbours, with thy friends, and with thy household seruants: *For the mouth of the iust will meditate wisdom, and his tongue will speake iudgement* As Bees take nothing in their little mouthes but honey: so should thy tongue be alwayes sweetned with God, thy lips should alwayes be sugred with his praises.

3 But speake alwayes of God, as of God, that is, reuerently, and deuoutly: not  
to

to shew thy sufficiencie, or to play the eloquent Preacher; but with a sweet spirit of charity, and humility, distilling as much as thou mayest (as it is sayd of the Spouse in the Canticles) the delicious honey of deuotion, and diuine things, droppe by droppe, sometimes into the eares of one, sometimes of another, and still praying vnto GOD in the secret of thy heart, that it would please him to make this sweet and heavenly deaw pierce to the very heart of them that heare thee.

4 Aboue all things performe this Angelicall office mildly, and sweetly, not in manner  
of

of correction, but by way of inspirations. For it is wonderfull how powerfully a louely and sweete manner of proposing good matters, draweth and allureth the hearts of the hearers.

5 Whensoever therefore thou art to speake of God, and of deuotion, do it not slightly, by way of common talke, but with attention and care: which I say, to take from thee a notable vanity that is to be found in many that make profession of deuotion: who at euery occasion abound in holy and deuout wordes, vpon a kinde of brauery, little minding in heart that which they speake with their mouthes:  
and

and after they haue spoken  
such spirituall braueries, they  
imagine themselues to bee  
such, as their great wordes  
seeme to make boast of, which  
inced is nothing so.

### CHAP. XXVII.

*Of courtesie in talke, and due  
respect of persons.*

1. **I**F any sinneth not in word,  
(saith S. James) he is a per-  
fect man. Beware thou let not  
fall any vnseemly word, for al-  
though it proceed not from  
thee with an ill intention, yet  
they that heare it, may inter-  
pret it farre otherwise. An vn-  
seemly word ouer-heard by a  
weake and feeble heart, spreadeth

deth and enlargeth it selfe like a droppe of oyle falling vpon a peece of cloth: and sometime it so seizeth vpon the heart, that it filleth it with a thousand vncleane thoughts and imaginations? For as the poyson which infecteth the body, entreth by the mouth, so the poyson which intoxicateth the soule, entreth by the eare: & the tongue, which produceth this poyson, is a murtherer. For although peraduenture the poyson which it hath spitte forth, hath not wrought his effect, because it found the hearts of the hearers fortified with some preseruatiue: yet there was no want of malice on his part  
to

to commit the murther. And let no man excuse himselfe by saying, that hee, for his part, thought no harme: for our Lord, who knoweth mens thoughts, hath said: *That out of the aboundance of the heart the mouth speaketh.* And thogh we thinke no harme in so doing, or saying so, yet the Diuell thinketh a great deale, and oft-times doth secretly make vse of those wicked words, to wound the heart of some feeble hearer. They say, such as haue eaten the hearbe called *Angelica*, haue alwayes a sweet and pleasant breath: and they that haue honestie and chastitie (which is the vertue of Angels) in their heartes, haue

haue their words alway pure, ciuill, and chaste. As for indecencies, and scurrilities, the Apostle will not once haue them named among vs, assuring vs, that nothing *so much corrupteth good manners, as wicked talke.*

2 If these vnseemely words bee vttered cunningly, with wilie conceits, or subtile curiosity, then are they farre more venomous. For as a Dart, the sharper it is, the more easily it pierceth our bodie: so the more sharpe and witty that a wanton or vnseemely word is couched in conuersation, the deeper it penetrateth into our hearts. And they that esteeme themselves gallant fellowes,  
for

for multiplying such vnseemly iests in conuersation, know not indeed, wherfore conuersations are ordained; for they should bee like swarmes of Bees, gathered together, to make honey of some pleasant and vertuous entertainment, and not like a multitude of Wasps, who come together to sucke some vnflauoury carrion. If any bad companion speake some mis-beseeming words vnto thee, declare that thine eares be offended therewith, either turning thy selfe to some other matter, or leauing the company, or by some other meanes, which thy prudence and discretion shall dictate vnto thee.



3 It is one of the worst conditions that a man can haue, to bee a Scoffer. God himselfe professeth extreame hatred against this vice, and hath made very strange punishments already thereof. Nothing is so contrary to charity, and especially to deuotion, as the despising and contemning of our neighbour: but derision and mockery is neuer without this contempt, and therefore it is a grievous sin: so that the Doctours doe say with great reason, that scoffing and flouting, is one of the greatest offences that a man can commit against his neighbour, by wordes: for other offences are committed alwayes

wayes with some respect and interest of the offender, but this is done onely of meere despight and contempt.

4 As for iesting wordes, which bee spoken one to another, with modest and cheerefull mirth, they proceede from a vertue called by the Greekes, *Eutrapelia*: which we may call, good conuersation: by which wee take an honest and pleasant recreation, vpon triuolous occasions, which humane imperfections doe offer: onely this wee must beware, least from this honest mirth, wee passe to immodest scoffing and flouting: For scoffing prouoketh to a spitefull kinde of laughter,  
in

in contempt and disdainfull mockerie of our neighbour: but modest iesting prouoketh to laughter by a simple confidence, and franke familiarity ioyned with some witty conceit, without iniurying any man.

5 King Lewis, called the Saint, when religious persons offered to talke with him after meales, of great and high matters: *It is not now a time to alledge texts* (would he say) *but to recreate our spirits with some merry conceit, and quodlibeticall question: let euery man talke decetly of what he list:* which this holy King was wont to say for the Nobilities sake, that were then about him, expecting the

the fauour of his maiesties amiable conuerſations. But let vs ſo paſſe our time my *Philothous*, in recreation, that wee keepe for all that a certaine perpetuity of deuotion.

CHAP. XXVIII.  
*Of raſh Iudgement.*

I. **I**UDGE not, that your ſelues  
be not iudged, ſaith the Sa-  
uiour of our ſoules: *condemne  
not, and you ſhall not be condem-  
ned.* No, ſaith the holy Apo-  
ſtle: *Iudge not before the time,  
untill our Lord do come, who wil  
light the hidden things of dark-  
neſſe, and lay open the ſecrets of  
hearts.* O how diſpleaſing  
be raſh iudgements vnto Al-  
migh-

mighty God! Therefore are the iudgements of the children of men rash, and temerarious, because they are not Iudges one of another, so that in iudging they vsurpe and arrogate to themselues the office that is proper and peculiar to our Lord. They be rash likewise, because the principall malice and wickednesse which is in sinne, dependeth of the intentions and counsels of the heart, which is a darke and vnsearchable dungeon for our eyes. They bee rash, because euery one hath enough to doe to iudge his owne selfe: hee need not vndertake withall to iudge his neighbour. Not to iudge others

thers, and to iudge our selues, are two things equally necessary for vs, not to bee iudged our selues: for as our blessed Lord forbiddeth vs the one, so his holy Apostle inioyneth vs the other, saying, that *if we would iudge our selues, we should not bee iudged.* But O good God, wee do quite contrary: that which is forbidden vs, we cease not to doe, iudging our neighbour at euery occasion: and that which is commanded vs, to iudge our selues, we doe not so much as once think of.

2 The remedies against this vice of rash iudging, must be applied according to the diuersity of causes from whence

D d

rash

rash iudgements vse to pro-  
ceede. Some men there are  
of so sharpe and sowre a con-  
dition by nature, that whatso-  
euer they receiue, turnes bit-  
ter in their hearts, changing  
*iudgement* (as the Prophet  
saith) *into Wormewood, neuer*  
*iudging their neighbour, but*  
*with rigor and bitternesse.* Such  
men haue great need of the  
helpe of some spirituall Phy-  
sitian, that may teach them  
how to vanquish this bitter-  
nesse of heart, which because  
it is naturall vnto them, is  
hardly amended: And though  
in it selfe it bee no sinne, but  
onely an imperfection, yet is  
it very dangerous, because it  
causeth this vice of rash  
iudge.

judgement to reigne in the heart. Other some iudge rashly, not for harshnesse of condition, but of meere pride, imagining that by diminishing and suppressing other mens honour, they aduance and increase their owne: arrogant and presumptuous spirits, which admire themselves and place themselves so high in their owne estimation, that they hold all men in comparison of them, to be abiect, base, and of no worth at all. So said the fond Pharisee in the Gospell, *I am not as other men.* Somethere are, that haue not in them this manifest pride, but onely a vaine complacence, or delight which they



haue in their own excellence, consider other mens imperfections, to taste (as it were) with more content the contrarie perfections wherewith they presume themselves to be endowed. This selfe-pleasing conceit is so secret, and so hard to bee perceiued, that vnlesse one haue great insight in diseases of the soule, he can not discouer it : and they themselves that are sicke of it, doe not know it, vntill it bee shewed vnto them. Others there be, that to flatter, and excuse themselves, and to mitigate the remorse of their owne guiltie consciences, gladly iudge other men faultie in the same vice wherunto they feelee  
them-

themselves to be addicted, as if the multitude of offenders made their sinnes lesse to bee blamed. Many giue themselves to iudge rashly of others, onely of a vaine pleasure which they take to discourse and prognosticate other mens humors, and behaviours, exercising their wits at the cost of their neighbours credit and good name. And if by mischancee they chaunce to gesse aright in their iudgement, they will be bold thereafter in like iudgements, that one shall very hardly draw them from this folly. Others iudge of passion, thinking that best which they loue, and that naught w<sup>ch</sup> they hate, sauing

in one case onely admirable, yet true, and daily experienced; wherein the excesse of loue maketh men iudge ill of that which they loue. A monstrous effect; proceeding alwayes from an impure and sensuall loue, troubled & sicke with iealousie, which as euery man knoweth, vpon a bare looke, vpon the least smile in the world, condemneth the partie beloued, of disloyaltie, or adulterie. To conclude, feare, ambition, and other such like defectiue passions, and diseases of the minde, doe ordinarily contribute toward the breeding of suspitions and rash iudgements.

3 But what remedies do we  
pre-

prescribeto this disease. There  
is an hearbe in *Ethiopia*, called  
*Ophiusa*, the iuyce whereof  
being drunke, maketh men  
imagine that they see them-  
selues all inuironed with hor-  
rible Serpents: so they that  
haue swallowed downe pride,  
enuy, ambition, and hatred, i-  
magine all things which they  
see, to be faulty and defectiue.  
These, to be healed, must drink  
Wine made of Palmes, and  
these others must drinke as  
much as they can, of the sa-  
cred Wine of Charitie, and  
it will purge them of these  
naughtie humours, which  
caute them to make such rash  
and peruerse iudgements.  
Charitie feareth to meet with

Dd 4 euill,

euill, so farre off is shee from  
seeking after it; when shee  
meereth with it, shee turneth  
away her face, and maketh  
as if she saw it not; nay, at the  
first noyse of euil shee shutteth  
her eyes, that she may not see  
it; and afterward with a holy  
simplicity beleeueth that it  
was not euill, but onely the  
shadow or likenesse of euill.  
And if by no meanes shee can  
excuse it, but evidently seeth  
it to be euill, she turneth away  
her sight, and indeuoureth  
presently to forget the vgly  
shape thereof. Charitie is the  
soueraigne remedy against all  
euils, but especially against  
this. All things seeme yellow  
to their eyes that are sicke of  
the

the laundise, and they say, to heale them, they must weare the hearbe *Celydona* vnder the plants of their feet. The sin of rash iudgement is a spirituall laundise, and maketh al things appeare reprehensible to their eyes that bee infected therewith: he that will bee cured of it, must applie the remedies, not to his eyes, nor to his vnderstanding, but to his affections, which are the feete of the soule. If thy affections bee milde and gentle, such will thy iudgment of things be. If thy affections bee charitable, thy iudgment will also be charitable. I present vnto thee three admirable examples; *Isaac* had said, that *Rebecca* was his sister:

*Abimelech* saw him playing with her, that is, making very much of her, and hee iudged presently that she was his wife; a naughty eye would rather haue iudged her to haue been his strumpet; or if shee were his sister, that hee had beene incestuous. But *Abimelech* followed the most charitable opinion, that he could gather of such an action. Wee must alwayes do the like (my *Philothens*) as much is possible, in censuring our neighbours actions: and if one action had a hundred faces, wee should alwayes cast our sight vpon the fairest. The virgin *Mary* was great with childe, and iust *Ioseph* perceiued it well enough;

enough; but because on the other side, he saw her to be pure, holy, and of an Angelicall life, he could not beleue that she came with child otherwise then became her sanctitie, in-  
somuch that hee resolved to forsake her secretly, and leaue the iudgement of her innocence to God. And though the appearance of the thing was a violent argument to make him conceiue an ill opinion of the virgin, yet would not hee iudge her, least hee should iudge rashly. And why so? because (saith the spirit of God) he was iust. A iust man, when he can no longer excuse neither the action, nor the intention of him, whom otherwise

wife



wile hee knoweth to bee an honest man: yet will not hee iudge of the matter, but wipe-eth the remembrance of it out of his minde, and leaueth it for God to iudge. Nay our blessed Sauour vpon the Crosse, though he could not altogether excuse the sinne of them that crucified him: yet did he diminish the malice of it, alledging their ignorance. When wee cannot excuse the sinne it selfe, let vs at least (according to our Lords example) make it worthy of compassion, attributing to it the most tolerable cause we may, as to ignorance, or infirmity.

4 But what? may we neuer iudge of our neighbour? No  
veri-

verily : neuer. It is onely God that iudgeth, euen when malefactors are iudged in publique tribunals. True it is, that he vseth the Magistrates voice to make himselfe the better vnderstood by vs : they be his Interpreters, and ought to pronounce nothing, but what they haue learned from him, as being his Oracles : But if they doe otherwise, following their owne passions, then it is they indeede that iudge, and consequently shall bee iudged. For men are forbidden, as they are men, to iudge any man.

5 To see or know a thing, is not to iudge or censure it : for iudgmēt, at least according  
to

to the Scriptures phrase, pre-supposeth some true or apparent controuersie to be ended: and this is the reason of that manner of speech, in which our Saviour saith, *that they which beleene not, are already iudged*, because there is no doubt of their damnation. Is it not lawfull then to doubt of our neighbour? It is not alwayes vnlawfull, for wee are not forbidden to doubt, but to iudge: yet must we neither doubt nor suspect our neighbour, but when force of reasons, and euident arguments doe constraîne: otherwise euen doubts and suspicions are rash and remerarious. If some suspicious eye had scene *Iacob* kisse

kisse *Rachel* by the well, or *Rebecca* receiue earrings & bracelets at *Eliezers* hands, being a man vnknown in that countrey, he would doubtlesse haue thought ill of these two rare paternes of chastitie; but without sufficient cause, or ground; for when the action is indifferent of it selfe, it is rash suspition to draw badde consequence from it, vnlesse many circumstances giue force to the argument. It is also a rash iudgement to draw an argument from the action, to blame the person; of which wee will by and by speak more clearly.

To bee brieve, all men that haue diligent care of their conscience,

science, are not much subiect to make rash iudgments of other mens matters. For as Bees in foggy mists, or cloudy weather, retire to their hiues, to busie themselves with their hony : so the thoughts of deuout soules, neuer wander abroad to censure, or to marke the doubtfull and secret actions, or intentions of their neighbour, but least they shold by marking of them, fall in danger of censuring them, they retire themselves by a careful inuersion (as spirituall men call it) into themselves; there, in the closets of their soules, to view and order the good resolutions of their owne amendment.

7 It is the part of an idle  
& vathifty soule, to busie her  
selfe in examining other  
mens liues: excepted alwayes  
such as haue charge of other,  
as well in common-wealths,  
as in priuate families, & com-  
munities: for a great part of  
the quiet of their consciences  
consisteth in watching dili-  
gently ouer the conscience of  
other: Let such men do that  
carefull duety with loue and  
mildnesse: that done, let them  
keepe themselues within  
themselues, to beate more  
tranquility, and safer  
from exeesse in  
this matter.

C H A P.

## CHAP. XXIX.

*Of slander and back-biting.*

1. **R**ASH iudgement breedeth disquiet, disdaine, and contempt of our neighbours, pride and selfe conceit, and a hundred other pestilent effects: among which, back-biting, and speaking ill of other men, hath the first place, as the very plague of all conuersations. O that I had one of the burning coales of the holy Altar, to touch therewith the lips of men, and take away their iniquities, and cleanse their sin: imitating the Seraphin that purified the mouth of the Prophet *Esay*, with a coale taken from the Altar of God:

God: for he that could banish slanderous lippes out of the world, would take away one of the greatest causes of sinne and iniquity.

2 Hee that vniustly robbeth his neighbour of his good renowne, beside the sinne committed, is bound to repara the damage, though differently, according to the diuersity of slanders vsed: for no man can enter into heauen with other mens goods: and amongst all exterior goods, a good name is the most pretious. Slander is a kinde of wilful and perfidious murder: for we haue three liues; one spirituall, which consisteth in the graces of God; another corporal, which  
com.



commeth from our soule; the third, a ciuill, or morall life, which consisteth in our good name; sinne robbeth vs of the first; death taketh from vs the second, and an euill tongue depriueth vs of the third. Nay a slanderous tongue at one blowe committeth ordinarily three seuerall murders; he killeth his owne soule, and his that hearkneth to him, and taketh away the ciuill life of him whom he slandereth: for as *S. Bernard* saith, he that detracteth, and hee that hearkeneth to the detractor, both of them haue the Diuell vpon them: but the one hath him in his tongue, the other in his eare. *They haue whetted their tongues*  
like

like serpents (saith David) speaking of detractors : for as the Serpents tongue is forked, and double-poynted (as Aristotle saith) so is a detractors tongue, who at one time stingeth and poysons the eare of him that heareth him, and the reputation of him whom hee backebiteeth.

3 I charge thee (my Philothens) that thou neuer speake ill of any man, directly or indirectly; neuer impose false crimes and fained faults vpon thy neighbour : neuer discover his secret finnes, nor exaggerate those that are notorious; neuer interpret in ill part his good worke : neuer deny the vertue and good parts

parts which thou knowest to be in him, nor dssemble them maliciously, nor diminish them enuiously: for by al these manner of waies thou shalt offend God grieuously; but most of all by denying the truth to the preiudice of thy neighbour, or by accusing him falsely, for it is a double sin, of lying, and robbing thy neighbour, both at once.

4 They that to speake ill of another, make prefaces of honour, excusing their intentions; or mingle secret and slie iests, and the prayses which they would seeme to recount of another; are the most venemous and malicious detractors of all. I protest

test (say they) I loue him with my heart, and as for other matters, hee is a right honest man: but yet one must tell the truth: I must needs say, he did ill to play so trecherous a part. Shee is a vertuous maiden (saith another) but shee was ouer-reached in such an occasion: and such like diminishing additions, which are most ordinarily vsed. Seest thou not this flight of theirs? The Archer drawing his Bow, draweth likewise the Arrow as nigh to himselfe as hee can: but it is onely to shoot it with greater force. It seemes these fellows do draw their tongues to themselues, but it is onely to let them  
ouer-

ouer-shoot with greater violence, and pierce more profoundly into the hearts of the audience, or company where they talke. Detraction vitered in a iesting and scoffing manner, is yet more wicked then the former. *Seney* (they say) is not a present poyson in it self, but slow in working, and easily remedied, but being taken with wine, it is remediless. So speaking il of our neighbours, which would otherwise passe lightly in at one eare, and out at another (as they say) sticketh firmly in the remembrance of them that heare it, when it is craftily couched with some subtrill and merrie quip. *They haue* (saith *Dauid*) *the*  
*venom*

*venome of Aspes is vnder their lips.* The stinging of the aspe is almost without any feeling, and his venome at the first, breedeth a delectable kind of itching, through which the entrails and heart open themselves, and recreate the poyson, against which afterward there is no remedy.

5 Doe not say, such a one is a drunkard, although thou haue seene him drunke : nor, hee is an adulterer, although thou haue seene him taken in that sinne : nor, that such an one is an incestuous person, because hee hath beene once found in that crime : for one onely act giueth not name & title to a thing . The Sunne  
Ec stood

stood still once in behalfe of  
*Iofuaes* victorie, and lost his  
light another time for our Sa-  
uiors death vpon the Crosse:  
yet for all that, no man will  
say, that the Sun is immoue-  
able, or darke some. *Noah* was  
once drunke; and *Lot* an o-  
ther time, and withall com-  
mitted horrible incest with  
his owne daughters; yet ney-  
ther the one, nor the other  
were drunkards; nor was the  
latter an incestuous person.  
So *S. Peter* was not a bloud-  
shedder, although once hee  
shed bloud: nor a blasphemers,  
though once he blasphemed.  
To beare the name of a vice  
or a virtue, one must haue fre-  
quented the acts thereof, and  
gotten

gotten a habit of it : so that it is an abuse of termes , to say, one is cholericke, because we haue once seene him angrie, or a thiefe , because hee hath once stollen.

6 Although a man haue beene a long time vicious, yet we incurre danger of lying, to terme him a vicious man. *Simon the Leaper* called *Mary Magdalen* a Sinner, because shee had beene so not long before: yet lied he, for she was no longer a sinner, but a most holy and blessed penitent, & therefore our Lord himselfe took vpon him the defence of her cause. The presumptuous Pharisee held the humble Publican for a sinner, perad.



uenture for an vniust oppressor, a fornicator, or giuen to some other hainous vice: but hee was fowly deceiued, for when hee thought so badly of him, at that very time was he iustified. Alas, seeing that the goodnesse of God is so great, that one moment sufficeth to obtaine and receiue his holie grace, what assurance can we haue, that he, who yesterday was a sinner, remaineth a sinner to day? The day past, must not iudge the day present: nor the present, iudge the day to come: it is onelie the last day that iudgerh all days. Thus we see that we can neuer say, a man is naught, with out probable daunger of lying:

lying: that which we may say (in case that wee must needs speake) is, that he did such a naughty act, he liued ill such a time, he doth ill for the present: but we may draw no consequence from yesterday, to this day; nor from this day, to the morrow following.

7 Now though we should be wondrous carefull, neuer to speake ill of our neighbor, yet must wee take heed of the other extreamity, into which some doe fall, who to auoyde ill-speaking, commend and speake well of vice. If thou meete with a man that is a slaunderer of his neyghbour, doe not thou say (as it were) excusing his vice, that hee

speaketh his minde frankly,  
and freely. Of one that is no-  
toriously vaine and arrogant,  
say not, he is a gallant court-  
ly gentleman: dangerous fa-  
miliarities must not be ter-  
med plaine and simple dea-  
lings: marke not disobediēce  
with the name of zeale; nor  
pride with the name of mag-  
nanimitie: stile not lasciu-  
ousnesse with the honest title  
of friendship. No, (my deare  
*Philothous*) thinke not that  
thou auoydest the vice of ill-  
speaking, by fauouring flatter-  
ring; and cherishing other  
men in their vices: but round-  
ly and freely speake ill of euil,  
& blame that which is blame-  
worthie, for in so doing wee  
glorifie

glorifie God, so it bee done with the conditions following.

7 To reprehend an other mans faults and vices lawfully, it is needefull, that it bee profitable to him of whom wee speake, or to them vnto whom wee speake. There be some that recite before Maydens, indiscreete priuities of such and such, which bee manifestly dangerous. Others recount some mans dissolute gestures, or wanton speeches, tending manifestly to dishonestie. If I should not freely reprehend this abuse, or that I should excuse it, these tender yong souls who heare it, wold take theruby occasion to giue

E c 4      them-

themselves leaue to say, and to doe the like. Their profite then requireth, that I rebuke such things freely, before I stirre from the place, vnlesse I prudently deferre this good office, to do it with more deliberation, and lesse interest of them, of whō those things were recounted, at an other occasion.

8 Moreouer, it is requisite, that in some sort it belong to me to speake of that matter, as when I am one of the principall of the company, and that if I speake not, it would seeme that I approue their vices: But if I bee one of the meaner sort, then I must not vndertake to giue the sentēce.

9 But

9 But above all, it is requisite, that I be exact, and wary in my words, and not to use one too much: as for example. If I blame the familiarity of this young man, and that young maide, and call it indiscreete and dangerous: O my *Philothous*, wee must hold the Ballance very even, that wee make not things heavier then they bee indeed, though it bee but the weight of a graine. If in the fault I am to speake of, there be but onely a bare appearance, I will say no more then so: If but a simple indiscretion, I will giue it no worse name; If neyther indiscretion, nor probable appearance of ill be in the mat-

ter (sauiing onely that some malicious spirit may thereby take occasion to speake ill) I will say nothing at all, or onely say the same. My tongue, so long as I iudge my neighbor, is like a Rasour in a Chirurgians hands, that pretendeth to cut betweene the sinewes and the veines; so the cut that I make with my tongue in censuring or reprehending my neighbours actions, must be so wary, that I lance no deeper then needes, that I speake neither more nor lesse, then that which the thing it selfe indeede requireth. And in a word, be carefull to keep this rule, that in reprehending the vice as it deserues, thou spare  
the

the person, in whom it is, as much as discretion teacheth.

10 True it is, that of infamous and notorious sinners, wee may speake more freely: so that still wee declare in our words the spirite of charitie and compassion, without all arrogancie or presumption, not taking delight in other folkes miseries, which is alwayes an affection proceeding from a base and abiect heart. I except always those that are denounced to bee Gods enemies, and disloyall to his Church: for wee ought in conscience to disgrace and debase all heretical and schismaticall sects, & the authors of them: it is charitie to crie  
against



the wolfe, not onely when he is among the sheepe, but whensoever we espie him.

11 Every one is bolde to take so much licence as to censure princes, and speake ill of whole Nations, according to the diuersitie of affections that men beare them: but thou (my *Philothens*) must beware also of this defect: for besides that God is offended therewith, it may raise thee vp a thousand quarrels, from which thou canst not deliuer thy selfe, without great vnquietnes.

12 When thou chācest to heare any man speak ill of another, procure if thou canst, to make his accusatiō doubtfull.

full. If thou canst not do that iustly, indeuour to excuse the intention of the party censured: if that can not bee done neither, shew thy compassion towards his frailty, cut off the discourse remēbring thyselfe, and bringing thy hearers in remēbrance, that if they haue not offended in that sort, that they are the more beholding to the grace of GOD for the same; and withall, recall curteously the detractour to himselfe. And lastly, if thou knowest any good of the detractour, endeuour thou then to set it forth.

CHAP.

## CHAP. XXX.

*Other advices and instructions  
to be observed in talke.*

I **L**ET our talke be curte-  
lous, franke, sincere,  
plaine, and faithfull, with-  
out double-dealing, subtil-  
tie, or dissembling; for thogh  
it be not good alwayes to tell  
the truth in all matters, and  
in all occasions, yet is it ne-  
uer lawfull to speake against  
the trueth. Accustome thy  
selfe neuer to lie wittingly,  
and of set purpose, neither  
to excuse thy selfe, nor for  
any cause, calling alwayes to  
minde, that G O D is the  
G O D of truth. If thou doe  
chance

chance to tell a lie, and canst handsomely correct it out of hand, either by recalling it merrily, or by some good explication, doe it: a true excuse hath much more grace and force to giue satisfaction, then a lie, neuer so smoothly told.

2 Though sometime a man may prudently and discreetly disguise and couer the truth, by some artificiall colour of speech, yet must that be vsed only in matters of importāce, when the glory and seruice of God manifestly requireth it: expecting only those occasions, such artificiall equiuocation is dangerous; for as holie Writ saith, *The Holy Ghost dwel-*

*dwelleth not in a dissembling  
and double spirit: No cunning  
is so much to bee desired as  
simplicitie; the wisdom of  
the world, and subtiltie of the  
flesh, belong to the children  
of this world: but the chil-  
dren of God walke plainly,  
without going awry, their  
heart is from all doublenesse.  
He that walketh simply (saith  
the wise man) walketh confi-  
dently. Lying, double-dealing,  
and dissembling, are alwayes  
signes of a weake and base spi-  
rit. Saint *Austin* had said in the  
4 booke of his Confessions,  
that his soule, and his friendes  
soule, were but one soule; and  
that his life was tedious unto  
him after the death of his  
friend*

friend, because hee would not  
live by halves; and yet that for  
the selfe same cause hee feared  
to dye, lest his friend should  
dye wholly in him. These  
wordes afterward seemed vn-  
to him too artificiall, and af-  
fected, insomuch that he cor-  
rected them in his booke of  
Retractions, censuring them  
with a note of folly. Seest  
thou not (*Philothens*) what a  
liuely and delicate feeling this  
holy and pure soule had of  
curious and painted speeches?  
Surely it is a great ornament  
of a christian soule to be faith-  
ful, plaine and sincere in talke:  
*I haue said, I will obserue and  
keepe my wayes, that I may  
not offend in my tongue. Set (O  
Lord)*

*Lord) a watch before my mouth,  
& a doore of strength and close-  
nesse to shut my lippes, saith  
David.*

3 It is an aduice of the ho-  
ly King *Lewes*, to contrary or  
gaine-say no man, vnlesse it  
were either sinne or damage,  
to let his words passe without  
contradicting them: and by  
this meanes, a man may bee  
sure to escape all quarrells &  
debates. But when necessitie  
constraineth to oppose thy o-  
pinion against another mans,  
vse mildenesse, warinesse, and  
dexteritie, not seeking to vex  
his spirit, whom thou gaine-  
sayest, nor to confound him:  
for nothing is gained by sharp  
reprehension, or too much  
sto-

stomacke in contradicting.

4 The ancient Sages highly cōmendēd them that spake little, which is to bee vnderstoode not of them which speak few words, but of them that vse not many needelesse, and vnprofitable words; for in this matter of talke, we regard not so much the quantitie, as the qualitie, and in my opinion, wee ought to flie both extreames. For to shew ones selfe a graue profound Doctour, refusing to condescend to familiar talke, vsed in honest recreations, argueth either some distrust, or disdain. And on the other side, to prate alwayes, & giue neyther place nor occasion to other



ther men to speake their pleasure, smelleth either of vaine-glory, or of folly and lightnes.

5 The same King *Lewes* allowed it not for good manners, when one is in company, to talke to any man in secret and in counsell, principally at the Table; lest he giue some cause to suspect, that he speaketh ill of other: *Hee that is at Table* (saith hee) *in good company, and hath any good and merry conceit to say, let him so speake that al may heare him: if it be any thing of importance, that hee would not haue all men know, let him conceale it altogether, and tell it no man untill the company be dissolved.*

## CHAP. XXXI.

*Of honest and commendable  
pastimes and recre-  
ations.*

**I**T is sometimes necessary  
to ease our spirit, and af-  
ford it, & the body also, some  
kind of recreation Saint *John*  
the Euangelist (as the deuout  
*Cassianus* reporteth) was vpon  
a time found by a hunts-man,  
to haue a partridge in his hand,  
and to make much of it, and  
play with it for his passe-time:  
the Huntess-man demaunded  
wherefore hee, a man of such  
qualitie, tooke delight in so  
base a recreation. Well (said  
*S. John*)

*S. Iohn*) and wherefore doest not thou carry thy bow alwayes bent? marry (quoth the huntſ-man ) leaſt if it ſhould be alwaies bent, it would looſe his force and ſtrength when it ſhould be needfull. Wonder not then at mee (replied the bleſſed Apoſtle ) if I ceaſe a little from the rigor and attention of my ſpirit, to take a little reſt and recreation, that after this ſmall eaſe, I may after imploy my ſelfe more earneſtly in contemplation of higher matters. It is doubtleſſe a great vice to be ſo rude and ſavage, as neither to allow ones ſelfe, nor to ſuffer any other, to enjoy ſome kinde of lawfull paſtime and recreation.

2 To take the aire, to walk, and talke merrily and louingly together, to play vpon the Lute and other such instruments, to sing in Musicke, to goe a hunting, are recreations so honest, that to vse the well, there needes but ordinary prudence, which giueth euery thing due order, place, season, and measure.

3 Those games, in which the gaine gotten by them serueth for a price and recompence of nimblenesse of the bodie, or industrie of the minde, as tennisse, baloone, stoole-ball, chesse, Tables, running at the Ring, are of themselves good and lawfull: onely excesse is to be auoyded;

ded, either in the time employed vpon them, or in the wager that is played for: If too much time bee spent in these disportes, they are no recreation, but an occupation, not easing either body or minde, but wearying the one, and dulling the other. After five or sixe houres spent at Chesse, who is not altogether wearied in spirit with so much attention: To play a whole after-noone at Tennis, is not to recreate the body, but to tyre it. Againe, If the wager plaied for be of ouer-great value, the affectiōs of the gamsters grow out of square: and besides, it is an vniust thing, to lay great wagers vpon such slight

slight industries, so vnprofitable, and so little praise-worthy. But aboue all (my *Philothens*) take heede thou set not thy affection on these disports, for how lawfull soeuer any recreation be, it is a vice to set the heart vpon it: not that thou shouldest not take pleasure in sporting, for without pleasure there can bee no recreation: but that thou shouldest not so place thy heart vpon these pastimes, as to be alwayes desirous of the, and not to bee content without them.

Ff

CHAP.

## CHAP. XXXII.

*Of dauncing and some other pastimes which are lawfull, but dangerous with ball.*

I DAVNCES of their own nature be things indifferent, and may be vsed either well or ill; but as they are ordinarily vsed, they incline and leane much to the worser side, and consequently full of danger and perill. They are vsed by night, in darkenesse, and in obscuritie, and very easie it is for the workes of darkenesse to slip into a subiect, so apt of it selfe to receiue euill accidents.

The

The greatest part of the night is spent in them, so that by late watching, men are faine to sleepe out the mornings, and by consequence, the meanes to serue God. In a word, it is alwayes follie to turne the day into night, light into darknes, and good works into fond fooleries. Each one that commeth to dance, bringeth with him his head brimme-full of vanitie: and vanitie is so great a disposition to naughty affections, and to dangerous and reprehensible loues, that such badde fruits with great facilitie, are ingendred in these dances.

2 I may say of daunces as the Physicians doe of mush-



roms or toad-stooles, though many doe eate them for dainties, yet (say they) the best of them are nothing worth: and I say likewise, that although dances are much frequented, the best of them are not verie good. They that will needes feed on so vnprofitable a dish as mushromes are, procure that they bee excellent well drest; if by no meanes thou canst excuse thy selfe by reason of the company in which thou art from dauncing, see that thy daunce be well ordered. But how must it bee well ordered? with modesty, seemlineffe, and an honest intention. Eate but seldome, and in little quantitie of mushroms,  
(say

(say the Physitians) for if they be often times eaten, and in great abundance, be they neuer so well drest, the quantitie of them becommeth venom in the stomacke. Dance little at a time, and very seldom (my *Philothous*) for otherwise thou puttest thy selfe in danger to affect ouermuch this exercise, so perillous, and apt to breede such bad fruits in the Soule, as we euen now mentioned. Mushromes according to *Pliny*, being spongie, and full of wide pores, draw vnto them very easily, all infection neare them, insomuch, that if they bee nigh serpents & toads, they receiue venom from them, which is

the cause we call them roade-  
stooles : Dauncing sportes in  
night assemblies, doe ordi-  
narily draw with them these  
vices and sinnes, which com-  
monly raigne in one place,  
quarrells, enuy, scoffing, and  
wanton loue : and as these ex-  
ercises doe open the pores of  
the bodie, that vseth them, so  
they open the pores of the  
soule, and if any serpentine  
companion breath into their  
eares some wanton or lasciu-  
ous word, or some loue-toy :  
if some Basiliske or Cocka-  
trice cast an amorous eie, an  
vnchaste looke, the heart thus  
opened, easily entertaineth  
these poisons. These imperti-  
nent recreations are ordina-  
rily

rily dangerous; they dissipate the spirit of deuotion, weaken the forces, make Charitie colde, and stirre vp in the soule, a thousand sortes of euill affections: and therefore it is that they are to be vsed with great discretion.

3 Aboue all, the Physicians prescribe, that after mushrooms, we should drinke good wine: and I say, that after dancing, it is behouefull to vse good and holie considerations, to hinder those dangerous impressions, which the vaine delight taken in dauncing may haue left within our minde. Thinke then *Philothemas*: First, that while thou wast busied in this idle exercise,

many soules did burne in hell fire for sinnes committed in dauncing, and by the occasion of the time and place, and company, and other circumstances which dancing bringeth with it. Secondly, many religious and deuout persons at that very time in the presence of G O D, did sing his heauenly praises, and contēplated his Diuine goodnes. And howmuch more happily was their time spent in praying, then thine in dauncing. Thirdly, whilst thou dancedst merrily, many souls deceased out of this world in great anguish & dread of conscience; many thousand men and women suffred great dolours, diseases,

eases & pangs, in their beds,  
in hospitalles, in the streetes,  
the gowt, the grauell, burning  
feuers, cankers, & infinit sorts  
of miseries. They had then no  
rest, & then hadst thou no pit-  
ty on them. And thinkst thou  
not that one day happily thou  
shalt sigh while others dāce,  
as thou hast now dāced while  
others sigh? Fourthly, GOD  
beheld thee all the while thou  
dancedst, how dearely did he  
pity thy poore soule, that was  
busied in so vnprofitable an  
entertainment?

s Alas, while thou wert  
thus mis-spending thy goldē  
leasure, which might haue  
beene farre better employed,  
time passed away, and death

drew nigh, and mocking (as it were) thy indiscreete pastime, inuiterh thee vnto his daunce, in which the sighes of thy friends shall serue in-  
steade of well-tuned Vialles, where thou shalt giue but one turne from life to death. This daunce is the true pastime of mortall men; for in it we passe in a moment from time to eternitie, of vnspeakable ioyes, or intolerable paines: I haue set thee downe these few considerations: almighty GOD will suggest many other vnto thee to the same effect, if thou seare him truely.

CHAP.

CHAP. XXXIII.

*The times to sport and dance.*

**T**O sport and dance well and lawfully, requires that we vse these delights for recreation of our minds, and not for any affection wee do beare vnto the sportes themselves; that wee continue them but a short time, and not vntill we be wearied and dilled therewith; that we exercise them but seldome, and not euery day, for otherwise weeturne recreation into an occupation. But in what occasions may a man vse dauncing and sportings? The iust occasions of indifferent disports and pastimes are most  
fre-



frequent: occasions of vnlawfull are very rare, and such games are more blame-worthy and dangerous. But in a word, the lawfull time of dancing & sporting is, when prudence and discretion telleth thee, that thou must condescend to giue contentment to the honest company, in which thou shalt be in cōuersation. For discreet condescendence is a branch of charitie, & maketh indifferent things to be good, and dangerous things, to be tolerable, and taketh many times malice away from things that otherwise would bee badde: which is the reason that games of hazard, which otherwise would be repreh-

prehensible, are not so, when iust condescendence doeth leade vs theretunto.

2 I receiued great comfort in heart to reade in the life of *Charles Borromaus*, Bishop of *Millan*, that he condescended vnto the *Swissers* in certaine things, in which otherwise, he was very seuer: and that *Qu. Elizabeth of Hungarie*, was wont to sport her selfe, and bee present at assemblies of pastime, without hurt of her deuotion; which was so deeply rooted in her soule, that as the rockes about the Lake of *Rietta* doe increase by the washing and the beating of the waues, so her deuotion increased amongst the pompes  
and

and vanities of the Court, whereunto hir estate exposed her; These were great fires, & of such propertie, as to increase with the winde, whereas little flames be soon blown out, if we carry them not covered.

### CHAP. XXXIIII.

*To be faithfull and constant  
in great and small  
occasions.*

I **T**HE sacred Spouse in the Canticles sayth, that his espouse had rauished his heart with one of her eies, and one haire of her head. Among al exterior parts of mā's body

body none is more noble, for the artificialnesse of the making, or the actiuitie, then is the eie; none more base then the haire. The meaning then of the diuine Spouse, is to giue vs to vnderstand, that he accepteth not onely the great workes of deuout persons, but euen the smallest and least: and that to serue him well, and accordiug to his will, is to take great care in great and little peeces of seruice, in lowe and in loftie things: & that equally in both kinds, we may (as it were) robbe him of his heart.

2 Prepare thy selfe then (my *Philoth.*) to suffer many great afflictions, yea and martyr-  
dome

dome it selfe for our Lord: resolve thy selfe to giue vp vnto him, all that which thou esteemest most precious when soeuer it pleaseth him to demand it, father, mother, husband, wife, brother, sister, children, thy eies, & thy life too: thy hart must be redy to yeld him vp all these things at a beck. But as long as his diuine prouidence sends thee no afflictions so sensible & heauy, that they require not thyeies, at least giue him thy haire: I meane, suffer meekely and louingly little iniuries, small offences, and petty dammages, which daily happen to thee. For by such little occasions employed for his loue, thou shalt

shalt winne his heart wholly,  
and make it thine owne. The  
head-ach, the tooth-ach, the  
rheume, a checke of thine hus-  
band or wife, the breaking of  
a glasse, the losse of a paire of  
gloues, of a iewell, of a hand-  
kercheffe, a frump or mocke  
patiently borne, a little vio-  
lence offered to thy selfe in  
going to bed soone, and ri-  
sing early to serue GOD,  
and communicate, a little  
shame sustained for doing of  
some actions of deuotion in  
publique. To be briefe, anie  
such slight occasions of pa-  
tience and sufferance, taken  
and embraced for the loue of  
God, do infinitely please his  
diuine goodnes, who for one  
glasse

glasse of water, hath promised and prepared heauen to his seruāts. And because these occasions offer themselves euery moment, they are great instruments to heape vp spirituall treasures, if they bee well employed.

4 Therefore my counsell is, that thou imitate that courageous woman, whom the wise King *Salomon* so highly commendeth; shee set her hands (as he saith) to great, important, and magnificent things: and yet disdained not to lay hold on the spindle and rock. Put thou thy hands to great things, exercising thy selfe in prayer and meditation, in frequenting the Sacrament, to  
in.

ingender the loue of God in thy neyghbours, and to stirre vp good inspirations in their soules; and in a word, to doe great & excelent good works according to thy calling. Forget not for all that, the rocke & spindle, that is, the practise of lowly actions, and humble virtues, which like small flowers grow at the foote of the Crosse, as to serue the poore, to visit the sicke, to haue care of thy family, with the workes belonging thereunto, to vse all profitable diligence, to auoyd idlenesse.

5 Great occasiōs of seruing God, present themselues but seldome, lesser occasions offer themselues, euerie day:

*and*



*and hee that shall bee trustie in small matters (saith our Lord and Sauour) shall be established ouer great things.* Doe euerie thing then on the name of GOD, and euerie thing will be well done: whether thou eatest or drinkest, sleepest or wakest, be it in recreation or businesse, so that thou doe handle thy matters well, and hauing alwayes an eie to GODS pleasure and will, thou shalt profite much before almightie GOD, doing all these things, because that Gods-will is that thou do them.

CHAP. XXXV.

*That we must keep our soule iust  
and reasonable in all  
our actions.*

I **W**Ee are not men, but  
through the vse of rea-  
son: and yet is it a rare thing  
to finde men that are reasona-  
ble indeede: for commonly  
selfe-loue maketh vs swarue  
from reason, conducting vs  
vnawares, and almost with-  
out our knowledge or fee-  
ling, to a thousand sortes of  
small, yet dangerous, vniust,  
and vnreasonable actions,  
which like the little Foxes in  
the Canticles do root vp the  
Vines, because they are little:  
men

men take no great heede of them : and because they are many in number, they let not to doe them harme and mischief enough.

2 These things which now I will reckon, are they not vn-iust, and against true reason? Wee accuse our neighbours vpon euery light occasion, and excuse our selues in all things; wee would sell very deare, and buy cheape: wee desire that iustice should bee executed in an other mans house, but mercie and clemencie in our owne. Our word must be taken in good part, yet are we captious and cauil at other mens speeches. Wee would haue our neighbor

bor leave vs his goods for our mony : but is it not more reasonable , he should keepe his goods, leauing vs our mony? we are discōtented with him, because he will not help vs to his own incōmodity : is it not more reſon we ſhould reprehend our ſelues for deſiring to hinder his commoditie?

3 If we affect one kinde of exerciſe, wee diſcommend all other, and controule and condemne all that diſpleaſeth vs : And if any of our inferiours haue no great good grace in his perſon or actiōs, or that wee haue a tooth againſt him, doe hee what he wil, and doe he it nere ſo wel, we take it ill, & neuer ceaſe to  
con.

contristate him, and to bee  
alwayes readie to challenge  
him. Contrariwise, if any be  
acceptable vnto vs, seeme to  
vs of a good grace and carri-  
age, hee can doe nothing so  
disorderly but wee will readi-  
ly excuse it. There are many  
virtuous children whom their  
father and mother scarce a-  
bide to looke vpon, because  
of some bodily imperfections:  
and many vicious that  
are their parents minions, &  
are cockered vp daintily, only  
for some corporall well-fauo-  
rednesse. In all things we pre-  
ferre the rich before the poor,  
although they bee neyther of  
better cōditiō, nor more ver-  
tuous: nay we prefer him that  
hath

hath the grayest cloathes. Wee wil haue our owne due exactly, but others must bee courteous in demanding their due of vs; wee keepe our ranke and place very precisely, but wold haue other men humble and condescend; wee complaine easily of others, but will heare no complaints of our selues: That little which wee doe for other men, seemes in our eye and iudgment very much; but whatsoever seruice or good turne another man doth to vs, it seemes to our sight in a manner nothing. Wee haue two sorts of ballances, the one to weigh our own commodities, with all advantage possible; the other to weigh with al dis-

aduantage, what we deliuer to our neighbour. And as the Scripture saith, *Deceitfull lips haue spoke in heart and heart*, that is to say, they haue two hearts, and two weights, to receiue a heauy & ful weight, to deliuer a light and skant weight, is abhominable before God.

4 *Philotheus*, obserue equality and iustice in all thy actions, imagine thy selfe in thy neighbours place, and him in thine, and so shalt thou iudge aright. When thou sellest, thinke thy selfe the buyer, and buying, proccede as if thou wert the seller: for thus thou wilt bee sure to deale iustly in all thy bargains and contracts.

All

All these inequalities I confesse are light, and binde not to restitution, because we exceed not the limits of that rigor which wee may lawfully vse in the fauour of our owne right : yet notwithstanding they are great defects of reason and charity, and consequently bind vs to procure the amendment thereof, especially since the things which wee forsake in this amendment, are but meere trifles. For what doth a man loose by living gentlemanly, nobly, courteously, with a royal, free, and liberal heart?

4 Let this then be thy particular care *Philothous*, to examine thy heart, and see whe-

Gg 2 ther



ther it be so affected towards  
thy neighbour, as thou woldst  
haue them affected towards  
thee, if thou wert in his place:  
for in that standes the triall of  
true reason. *Traianus* the Em-  
perour being blamed by his  
faithfull friendes, for making  
the Imperiall Maiesty (as it  
seemed to them) too familiar  
and common: very wel quoth  
hee, and why should not I  
shew in my selfe, being Empe-  
rour, such an affection to eue-  
ry man in particular, as I my  
selfe, if I were a particular  
and priuate man, would  
desire to finde in my  
Emperour.

## CHAP. XXXVI.

## Of Desires.

I. **E**VERY one knoweth,  
that he must in no sort  
desire any thing which  
is naughtie and vitious: for  
the desire of euill maketh vs e-  
uill. But I say more vnto thee,  
*Philotheus*, desire not in any  
case, those things which bee  
dangerous to the soule, as  
dauncing, gaming, and other  
such pastimes; nor honours  
and places of charge: no nor  
admirable visions, nor hea-  
uently extasies, for all these  
things are much subiect to  
vaine-glory and deceit.

2 Desire not things which  
are far off frō thee, that cannot

G g 3 come

come to passe according to thy desire, but after some long time, as many doe, who therefore doe weary and distract their hearts vnprofitably, and put themselues in danger of great disquiet. If a yong man desire much to be prouided of some great office and charge, before the time bee come, to what purpose serueth this desire of his? If I desire to buy the goods of my neighbour, before he desire to sell them; loose I not my labour in such a fruitlesse desire? If being sore sicke, I desire to preach, or to visite others that be sicke, and performe other exercises of men that be in perfect health: be not these vain desires, since  
it

it is not in my power to bring them to effectes? And yet besides this vanitie of these vnprofitable desires, they occupie the place of other better desires which I should haue, to bee patient, resigned, well mortified, very obediēt, meek, and mild in aduersities, which is the thing that God wils that I should practise at that time; but we admit as fond desires as women great with childe, that long for cherries & strawberries in Autumne, and for fresh grapes in the Spring-time.

3 I cannot approue in any sort, that men adicted to one kinde of estate and vocation, should desire any other kinde

of life, then that which befit-  
teth their calling, or busie  
themselves in exercises in-  
compatible with their present  
condition: for such desires di-  
stract the heart, and altogether  
destroy the necessary occupa-  
tions belonging to their e-  
state. If I desire a solitary life,  
I doe but loose my time: for  
these desires occupie the time  
and place of those which I  
should haue for the well im-  
ploying of my selfe in things  
belonging to my present Of-  
fice. No surely, I would not  
that men should be stil de-  
siring better spirits, better  
witts, better indgements, for  
these desires are but vaine,  
and onely seruing to hinder  
those

those thoughts and cares w<sup>ch</sup> euery one should haue of bettering those parts which God Almighty hath already indued him withall. No I would not that one should desire better meanes to serue God Almighty, then which already he hath, but that hee labour & endeavour to imploy these wel and profitably: this indeed is to bee vnderstood of desires that (as it were) still possesse the heart, for simple wishes, if they bee not too frequent, doe no harme, or hindrance.

4 Desire not further crosses and afflictions, but according as thou hast found thy selfe disposed and able to

G g 5      beare

beare those which God Almighty hath already sent thee. If a lesse iniurie wee can not endure without repining, were it not vaine and foolish to desire martyrdom? About objects imaginary, and such things as shall neuer come to passe, our enemy moueth to great and magnanimous desires, and all to the end of diuerting vs from the considerations of things present, wherein (how meane soeuer) wee might exercise our selues with great profite, wee imagine combates with the terrible Monsters of *Affrick*, and in the meane time for want of care & heed, suffer our selues in effect to be vanquished and flaine

slaine by the poore snailes that lye in our way.

5 Seeke not after temptations, for that were temeritie and rashnes; but prepare thy heart to expect them, courageously, and to receiue them when G O D permits them to come.

6 Varietie of meates (especially if the quantity be great) doe alwayes ouercharge the stomack, yea, if it be weake, ouerthroweth it. Ouercharge not thou thy soule with multitude of thoughts: not worldly, for these wil be thy vtter ouerthrow: nor yet spiritual, for they will molest thee.

7 When the soule is purged and discharged of her ill humours



mour, she feeleth in her selfe an earnest appetite of spirituall delights, and like a hunger starued person setteth her desire vpon a thousand sorts of exercises of pietie, of mortification, of repentance, of humilitie, of charity, and prayer. My *Philotheus*, it is a good signe to haue so good an appetite, but consider discretely, whether thou canst wel digest all that which thou desirest to eate. Then take aduice of a spirituall director, which of all these many holy desires, may presently be put in execution, and make thy vttermost profite of them: And that done, God wil giue thee other good desires, which thou maist execute

cute in ther time and season :  
and so thou shalt not loose thy  
time in nourishing vnpossible  
and vprofitable desires.

8 Yet my meaning is not,  
that one should reiect all  
good desires whatsoever: but  
that one should endeavour  
discreetly to produce and  
prosecute them, euery one  
in their due order : so that  
these good purposes, which  
cannot presently haue their  
effect, bee (as it were) locked  
vp in a corner of our heart, vn-  
till the time come in which  
they may bee brought to issue  
and practise. In the meane  
season, while those desires ex-  
pect their time, procure to ef-  
fect those w<sup>ch</sup> be already ripe,  
and

and in their season. And this aduice is not onely true in spirituall desires, but euen in worldly purposes, in which likewise if order bee not kept, they themselves can neuer liue in quiet and contentment.

### CHAP. XXXVII.

*Aduertisements for those which are married.*

**M***Arriage is a great mystery (saith the Apostle) cōcerning Christ and the Church; It is honorable to all, amongst all, and in all: that is, in all the parts and circumstances thereof; to all, because euen the virgins themselves should reuerence it with*

with humilitie: Amongst all, because it is equally holy in rich and in poore: In all, because the beginning, the end, and intention, the commodities and profites, the forme and matter of it, are all holy. Marriage is the Nurserie of Christianitie, which peopleth the earth with faithful soules, to accomplish the number of the elect in heauen: so that the conuersation of all the rights and lawes of the holy estate of Wedlocke, is most necessary in the Commonwealth, as the Spring and Fountaine of all these Rivers.

2 Would to God that his most deere Son were inuited  
to

to all marriages, as hee was to the marriage in *Cana*, for then the pretious wine of blessing and consolation should neuer want: and if in ordinary weddings we find but a litle of that sweet wine, it is because *Adon* is inuited to the weding feast in stead of our Sauour, and *Venus* in stead of the blessed virgin. He that would haue his lambes faire and partie-coloured, as *Jacobs* were, must imitate his industry, and present partie-coloured roddes to the Ewes when they assemble to conceiue: and he that would enioy a happy successe of his marriage, should alwayes place before his eyes the sanctity and excellency thereof

of. But alas in stead of these, ordinarily we see arriue a thousand disorders in pastimes, feasting and vnseemely talking: and therefore no maruell if the successe of their marriages be disordered.

3 Therefore I exhort al those which are in the holy estate of Wedlocke, that they loue one another with that mutuall loue which the Holy Ghost commendeth so much in the Scripture. It is not enough to say to married folke, that they should loue one another with a naturall loue, for so doe the Turtle-doues: nor with a humane loue, for the very Paynims haue well practised that sort of loue: but I say with the  
great

great Apostle : *You that are married, love your wives, as Christ loved his Church, and you wives, love your husbands, as the Church loveth her Saviour.* It was God that brought *Eve* to our first father *Adam*, and gaue him her for his wife : it is also the selfe-same God, who with his inuisible hand, hath tyed the knot of the holy bād of your marriage, and hath giuen you power one ouer the other; why then should you not one cherish the other, with a holy, supernaturall and diuine loue?

4 The first effect of this loue, is the inseparable vnion of your hearts. Two peeces of firre tree glewed together, cleaue

cleave so fast one to the other, that you may sooner breake the whole piece in any other place, then in that part in which they were glewed. But God ioyned man to woman in his owne blood, for which cause this vnion is so strong, that rather the Soule should forsake the body, then the husband be seperated frō his wife: and vnderstand this inseparable vnion which I do speake of, not onely of the body, but principally of the soule, and sincere affection of the heart.

9 The second effect of this loue, is inuiolable loyalty, of the one party to the other. In old time men vsed to ingraue  
their



their seales vpon the rings they wore continually, as the holy Scripture it selfe doth testifie: and from this custome of antiquitie we may draw a fit interpretation of the ceremonie which holy Church vseth in the solemnitie of marriage. For the Priest giuing the wedding ring first to the man, protesteth that marriage so sealeth and closeth his hart, that neuer after the name, or loue of any other woman, may lawfully enter into it, so long as she liueth, whom God hath giuen vnto him. And the husband presently putteth the ring vpon his wiues finger, that shee likewise may vnderstand, that her hart is now sealed

led and shut vp from loue or thought of any other man, so long as he liueth, whom there our Sauour giueth vnto her.

6 The third fruit of matrimoniall loue, is the lawfull generation, and the carefull education of children. It is an inexplicable honour to yon that are married, that God by his omnipotent power determining to multiply reasonable soules, which might praise him for euer, would make you as it were, his fellow labourers in so worthy a worke, giuing you the priuiledge and honor to ingender bodies, into the which he distils the new created soule, like celestiall drops into the bodies.

7 Conserue then, you husbands, a tender, constant, and heartie loue towards your wiues : for therefore was the woman taken from the side of man, and next his heart, that she shold be beloued of him, heartily and tenderly. The infirmities of your wiues, corporal nor spirituall, must not prouoke you to any disdain, or loathing of them, but rather to a sweet and louely compassion: since God therefore created them, that depending alwayes on you, you should therby be more honored, and respected; and that you shold haue them in such sort for your companions, that neuertheless you should bee their heads

heads and superiors. And you  
(O women) loue your husbands tenderly and heartily, but let your loue be full of respect, and reuerence, for therefore did God create them of a sex more vigorous and predominant; therefore did hee ordaine that a woman should be a portion of a man, bone of his bone, and flesh of his flesh; and that she should be made of a ribbe of his, and taken from vnder his arme, to teach her, that she should be vnder the hand and guiding of her husband: and holy Scripture straightly recommendeth vnto you this subiection: which notwithstanding the selfe same Scripture maketh sweete and  
de.

delectable vnto you ; not only aduising you to accept thereof with loue and affection, but prescribing also vnto your husbands, how they should exercise his authority & command ouer you, with all patience, meeknesse, and gentle-sufferance : *Husbands* (saith S. Peter) *behaue your selues discretly towards your wines, as weaker vessels, bearing them honor and respect.*

8 But while I exhort you more and more to increase this holy mutuall loue, which you owe one to another, beware you change it not into icalousie. For as worms breed ordinarily in the ripest and delieatest Apples: so many times

times it happens, that iealousie groweth from ardent and excessiue loue betweene man and wife, and marreth and corrupteth the very pith and substance of the holy estate of Wedlocke, breeding by little and little, troublesome brawles, dissentions and diuorcements. This iealousie cannot haue any place where mutuall loue is, grounded vpon true vertue: and therefore it is an infallible marke of a loue, in part at least, grosse and sensuall, w<sup>ch</sup> hath met with a weake and inconstant vertue, and subiect to mistrust and suspect. And it is a very vaine boasting of loue, to make it seeme great

Hh

by

by being iealous : for iealousie may well bee a signe of great and ardent loue, but not of pure, perfect, and constant amitie : for the perfection of friendship & true loue, presupposeth the assured foundation of true vertue, and iealousie presupposeth the vncertainty of the same.

9 If you desire, O husbands, that your wiues be faithful vnto you, giue them a lesson of this loyaltie by your owne example. *With what face* (saith S. Gregory Nazianzene) *can you exact chastitie of your wiues, when you your selues live vncleanly? how can you require of them that which you giue them not? Will you haue them chaste*  
in-

indeed? behaue your selues chastly: And (as S. Paul saith) let euery man know how to possesse his owne vessell in sanctification. For if contrary to this doctrine of the Apostle, you your selues teach them loose behaviour, and wanton trickes, no maruell if you receiue dishnoours by losse of their honesty: But you (O women) whose honour and reputation is inseparably ioyned with your honesty and chastity, be iealous (in a manner) of this your glory, and suffer no kinde of wantonnesse to blemish your credit and estimation.

IO You that desire to haue the name and merit of chaste and worthy Matrons, flye all kinde of assaults, all manner

H h 2

of



of courting, bee it neuer so little: suffer nor any wanton gestures nigh you: suspect him, whoſoeuer hee bee, that commendeth your beautie, and good grace: for hee that earnestly praiſeth merchandize which hee is not able to buy, giues a ſhrewd ſuſpition that hee meanes to ſteale it. But if ioyntly, with praiſes of your beautie, any man diſcommmend your husbands, deteſt him, as one that offereth you heynous iniurie; for it is euident, that ſuch a one, not onely ſeeketh your ruine and overthrow, but accounteth you already halfe ouercome: becauſe wee ſee ordinarily, that the bargain

gaine is halfe made with the  
second Chapman; when the  
first displeaseth. The marchant  
Gentle-women, as well in  
times past, as now a dayes,  
woare many Pearles in their  
eares, delighted (as *Plinie*  
thought) with the prettie  
ratling noyse which they  
make, in touching one ano-  
ther. Why they woare them  
I care not, I thinke verily *I-*  
*saac*, that great servant and  
friend of God, sent preti-  
ous earings as the first pledge  
of his loue, to the faire and  
chaste *Rebecca*, as a mysticall  
ornament betokening, that  
the first part which a Hus-  
band should take possessi-  
on of in his wife, must be her

H h 3 eares,

cares, which his wife should loyally keepe onely for her husbands vse: to the end that no speech or rumour should enter therein, but onely the sweet amiable sounds of honest and chaste words, which are the Orient pearles of the holy Gospell; for we must alwayes remember that which before I haue said, that our soules are empoysoned by the eare, as the body by the mouth.

II Loue and loyalty ioyned together, cause a constant and fearelesse assurance; and therefore the Saints of God presupposing this fidelitie, haue vsed alwayes most kind signes and tokens of their mutuall loue

loue: sweete and louing fa-  
uours, but yet chaste and ho-  
nest: tender, and kinde-hear-  
ted, but yet sincere, plaine, &  
beseeming their graue simpli-  
city. So *Isaac* and *Rebecca*, the  
chastest married couple of  
old time, were seen so louing-  
ly entertaining one another  
by a window, that albeit no  
offensue thing passed be-  
tween thē, yet *Abimelech* wel  
iudged thereby, that they  
could not be other then man  
& wife. The aforlaid great *Le-  
wis*, as rigorous to his owne  
flesh, as tender in loue to his  
owne wife, was almost bla-  
med for too much kindnesse;  
though indeed he rather de-  
serued exceeding praise, in

Hh 4 know-

knowing how to apply his warlike and couragious mind to these small duties requisite to the conseruation of coniugall loue: for although these pettie demonstrations of pure and vnfained affection, binde not the hearts of these that loue, yet they bring them one neere to another, and serue for a kinde of Art, too keepe mutual loue of perfection.

12 Holy *Monica* being with childe of great Saint *Augustine*, dedicated him oftentimes to Christian Religion, & to the true seruice of Gods glory, as hee himselfe witnesseth, saying, That *hee had already tasted the salt of God in his*

his mothers wombe. This is a notable lesson for Christian women, to offer vp to God the fruits of their wombes, euen before they be deliuered of them: for God accepteth the offering of a louing and humble soule; and commonly giueth good successe to those holy motions and affectiōs of good mothers at that time. The mother of *S. Bernard*, (a worthy mother of so worthy a childe) so soone as her children were borne, took them in her armes, and offered them vp to our Lord Iesus Christ: and from thenceforth she loued them with such reuerence, as holy vessels committed vnto her by *God*, which

fell out so happily vnto her,  
that in the end they became  
Saints all seuen.

13 The children being once  
borne into the world, and be-  
ginning to haue the vse of rea-  
son, then ought their parents  
to haue an especiall care, to  
imprint the feare and loue of  
God in their tender hearts.  
The good Queene *Blannch*  
performed this office excel-  
lent well, in her sonne King  
*Lewis*; for she would often-  
times say vnto him, *My deere*  
*childe, I had rather farre then*  
*shouldst dye before mine eyes,*  
*then see thee commit one onely*  
*mortall sinne.* Which notable  
saying remained so engranen  
in the soule of her royal child,  
that

that (as he himfelfe was wont to tell) not one day in all his life, paſt over his head, wherein hee did not call it to remembrance, taking all paines poſſible to put this diuine doctrine in practice. Races and generations in our tongue are called houſes, and the *Hebrewes* call generations of children, the building vp of a houſe; for in that ſenſe the Scripture ſaith, *that God builded houſes for the Midwives of Egypt*: wherby we learne, that to make a good houſe, is not to fill it with worldly treasures, but to bring vp children in the feare of God, and exerciſe of vertues, wherein no paines or trauell is to be ſpared: for  
chil.



children are the father and mothers glory. So *Monica* with great constancy and perseverance, strave against the bad inclinations of her sonne Saint *Agustine*: for hauing followed him by sea and by land, shee made him more happily the childe of teares, by conuersion of his soule, then he had beene the childe of her bloud, by generation of his body.

14 Saint *Paul* leaueth to women the care of their household, as their dutie and office: for which cause, many are of this opinion, that the deuotion of the wife is much more profitable to her family then the vertue of her husband,

band; because he, being not so ordinarily within doores, cannot so easily and continually instruct his folke in vertue: and therefore *Salomon* in his Prouerbs, maketh the happinesse of the whole household to depend of the industry and care of that valourous & courageous woman, whom there he describeth.

15 It is written in *Genesis*, that *Isaac* seeing his wife *Rebecca* barren, prayed to God for her, or according to the Hebrew Text, prayed our LORD ouer against her; because hee prayed on the one side of the Oratory, and shee on the other: and the prayer of her husband made in this man-

manner, was heard. The greatest and fruitfullest vnion betweene man and his wife, is that which is made in deuotion, to which one should exhort the other most earnestly. Some fruites, for their sowrenesse are not much worth, vnlesse they be conserued, as Quinces : others because of their tendernes cannot long be kept, vnlesse they be preserued, as Cherries, & Apricocks : So women shold wish their husbāds were preserued and confited with the Sugar of deuotion ; without which a man is sowre, bitter, and intolerable. And the husbands shoud procure that their wiues did excell in deuoti-

uotion; because without it the woman is fraile, and subiect to fall and wither away in vertue. Saint *Paul* saith, *That the unbeleeuing man is sanctified by the faithfull woman; and the unbeleeuing woman by the faithfull man*: because in this straight bond of Wedlocke, the one may easily draw the other to vertue; but what a blessing is it when the faithful man and wife doe sanctifie one another in the true feare of God.

16 To conclude, the mutuall supporting of one another ought to be so great, that they should neuer be both at once angry, or moued on the suddaine. Bees cannot rest in places

places where ecchoes, or redoublings of voyces are heard: nor can the holy ghost certainly remaine in that house, in which strife and debate, chiding and scolding, & redoubled brawlings vse to be. Saint *Gregorie Nazianzen* witnesseth, that in his time married persons kept the anniversary day of their matrimony holy and festiuall, and I could wish that good custom were put in practise in these dayes, so that it were not with worldly and sensuall demonstrations of exteriour mirth, but that the husband and wife praying and communicating that day, should recommend vnto God with more then ordinary

dinary fervour, the constant quiet of their marriage, renewing their good purposes to sanctifie their state by mutual loue & loyaltie, taking breath in our *Lord*, to support the better the charge of their vocation.

## CHAP. XXXVIII.

*Of the honesty and chastitie of the marriage bed.*

THE Marriage bedde, ought to be immaculate as the Apostle saith, that is to say, exempt from all vncleanlinesse, and profane filthinesse: therefore was marriage first instuted and ordained in the earthly paradise, where till that time had neuer  
beene

bee felt any extraordinary concupiscence. There is some likenesse betweene dishonest pleasure, and vnmanerly eating: for both of them regard the flesh, though the first for the brutal heate thereof, is simply called carnal. I will declare by the one that which I would haue vnderstood by the other.

I Eating is ordained for the conseruation of them that eate: as then to eate, preserue and nourish the body, is absolutely good and commendable: so also that which is requisite in marriage for generation of children, & multiplication, is good and holy, being one of the chiefe ends  
of

of marriage.

2 To eate, not for conseruation of life, but for maintaining of mutual loue and amitie which we owe one to another, is a thing very iust and honest: and in the same sort, the mutual and lawfull satisfaction of the parties ioyned in holy marriage, is called by *S. Paul*, debt and dutie; but so great a debt and dutie, that hee permitteth neither partie to exempt themselves from it, without free and voluntarie consent of the other; no not for the exercise of deuotion (which is the cause of that which hath bin said in the chapter of holy communion) how much lesse then



then may either party exempt themselves from this debt, for anger, disdain, or phantastical pretences.

3 As they that eate for mutuall conuersation, do it freely, and not (as it were) by force, but rather in outward appearance, at least wise, giue shew of an appetite to their meate: so the marriage debt should alway bee paied and performed frankly, and faithfully as it were, with hope and desire of children, albeit for some occasion there no subiect of such hope.

4 To eate, not for the two former reasons, but onely to content the appetite, is tolerable, but not commendable:

dable : because the onely pleasure of the sensuall appetite, cannot be a sufficient obiekt to make an action worthy of commendation: it is enough that it bee tolerable. To eate, not onely for our appetite, but with excesse also, and disorderly, deserueth blame, more or lesse, according as the excesse is great or little.

5 The excesse in eating, consisteth not in quantitie onely, but in the manner also of eating. It is strange (my *Philothous*) that honey, being so wholesome and so proper a foode to the Bees, that yet sometimes they become sicke by it, as when in the  
spring

spring time they eate too much of it, ingendreth in them the fluxe of the belly, and sometimes it kills them without remedy, as when they are behonned with it about their head and wings. Certainly the act of marriage is holy, iust, commendable, and profitable to common-weale: yet notwithstanding in some case it is dangerous; for sometimes it infecteth the soule with smaller sinne, as it chan-ceth by meere and simple ex-cesse, and sometime with dead-ly sinne, as it falleth out when the natural order appoynted for generation of children, is peruerthed; in which, as one swarueeth more or lesse from  
the

the order of nature, so  
are the sinnes more or lesse  
execrable, but alwayes grie-  
uous. For because procreati-  
on of children is the princi-  
pall end of marriage, one  
may neuer lawfully depart  
from the order which it re-  
quireth, though for some ac-  
cident it cannot at that time  
be performed; as it falleth out  
when barrennesse, or being  
great with childe already, doe  
hinder the generation. For in  
these accidents the least act  
of marriage doth not cease to  
be holy and iust, so that the  
rules of generation bee kept:  
no accident whatsoever be-  
ing able to preiudice the law,  
that the principal end of mar-  
riage

riage prescribeth. The execrable act committed by *Onan* in his marriage, was detestable before God, as the holy text of the 38. chapter of *Genesis* doth testifie.

9 It is a true marke of a scadle, greedie, and beastly minde, to thinke earnestly of meate, before the time of repast: much more when after meales one pawseth and delighteth in the pleasure hee tooke in eating, entertaining it in thought and word, and reuoluing in his mind the remembrance of the sensuall delight he receiued in swallowing downe his morsells, as they vse ot doe, who before dinner haue their mindes on the  
the

the spitte, and after dinner in  
the dishes, men woorthy to  
be the Scullions of a kitchin,  
*who make a God of their bellie,*  
as Saint *Paul* saith. Those that  
are well and manerly brought  
vp, thinke of the Table, but e-  
uen when they are ready to sit  
downe, and after dinner wash  
their hands and mouth, to  
loose both saueur and smell  
of that which they haue ea-  
ten. The Elephant is but a  
grosse beast, yet most woor-  
thy of all the rest, and which  
aboutedeth most of al in sense:  
I will shew you a poynt of his  
honesty; he neuer changeth  
his mate, & loues her tender-  
ly, whō he hath once chosen,  
with whom notwithstanding

Ii

he

he couples not but from three yeares to three yeares, & that onely for five dayes, and so secretly, that he is neuer seene in the act, but the sixth day he sheweth himselfe abroad againe, and the first thing hee doth, is to go directly to some riuer and wash his bodie, not willing to return to his troupe of companions til he be purified. Be not these goodly and honest qualities in a beast? by which hee teacheth married folke, not to bee giuen too much to sensuall and carnall pleasures, which according to their vocation they haue exercised: but the vse being passed, to wash their heart and affectiō from it, & purge them.

themselves of it, that afterward with all liberty and freedom of minde, they may exercise other actions more pure and of greater vawew. In this aduice consisteth the perfect practise of that excellent doctrine of Saint *Paul*, given to the Corinthians, *The time is short* (saith he) *it remaineth that they who haue wines, be as though they had them not.* For according to Saint *Gregorie*, he hath a wife as thogh he had her not, who in taking corporall pleasure with her, is not for all that, hindred & disturbed from spirituall exercises: and what is said of the man, is to be vnderstoode of the woman: that they that use this



*world (saith the same Apostle)*  
*be as though they used it not.*  
Let every one then vse this  
world according to his cal-  
ling, but yet in such sort, that  
he engage not his affection  
too deeply therein : but re-  
maine still as free and as rea-  
dy to serue God, as if they v-  
sed not the world at all . It is  
great hurt to a man (saith S.  
*Aust<sup>n</sup>*) to desire the enioying  
of those things , which hee  
should onely vse , and to vse  
those things which he should  
onely enioy : wee should en-  
ioy spirituall things, and only  
vse corporall things, for when  
their vse is turned to enioy-  
ing, our reasonable soule is  
conuerred into a sauage and  
beastly

beastly soule. I thinke I haue  
said all that I would say, with-  
out speaking of that, of which  
I would not say.

CHAP. XXXIX.

*Instructions for Widowes.*

**S**aint *Paul* instructeth all  
Prelats in the person of his  
deare Scholler *Timothy* say-  
ing; Honour those widdowes  
which are widdowes indeed. To  
be a widdow indeede, these  
things are required.

I That not onely shee be a  
widdow in body, but in heart  
also, that she be resolved with  
an inuiolable purpose, to keep  
her selfe in the estate of chaste

widdowhood. For those that are widdowes, but only while they expect marriage, are not separated from husbands, but only in respect of bodily pleasure, for they be already ioyned to them in heart and will. But if the true widow, to confirme her selfe in the estate of widdowhood, will offer vnto God her body and chastitie, shee shall adde a great ornament to her widdowhood, & make her resolution secure: For if the desire to leaue her children rich, or anie other worldly respect, doe keepe the widdow in widdowhood, shee may deserue praise and commendation perhaps, but not comparable to that which  
is

is done for honour and reuerence of his diuine maiesty.

3 Likewise, a true widdow must be voluntarily abstracted from all profane contentments: for the *widdow which liueth deliciously* (saith S. Paul) *is dead in her life time.* Shee that will be a widdow, and yet delights to be courted, imbraced, made much of, and takes pleasure in dauncing and feasting, desiring perfumes, tricking and trimming her selfe, is a widow alieue in body, but dead in soule. What availeth it whether the image of *Adonis* or prophane loue, which hangeth for a Signe before the doore of fleshly delight, bee painted with goodly flo-

wers and plumes round about it, or the face thereof bee covered with a net, or a cypers? For so doubtlesse not without much vanity some times, blacke mourning apparell, serues to make her beauty more apparant: the widdow hauing made triall of that wherein women doe please men most, casteth more dangerous baits into their minds. The widdow then which liueth in these fond delights, is dead being aline, and is nothing else, to speak properly, but an idoll of widdowhood.

4 *The time of pruing is at hand, the voyce of the Turtle done hath bin heard in ourland, (saith the Holy Ghost in the Canticles)*

Canticles.) All men that will  
liue deuoutly, must prune and  
shaue away all worldly super-  
fluities : but especially is this  
needfull to true widdowes,  
who like Turtle doues, come  
freshly from bewailing and la-  
mēting the losse of their deer  
husband. When *Naomi* retur-  
ned from Moab to Bethleem,  
the women of the Town, who  
had known her when she was  
first married, said one to ano-  
ther, is not this *Naomi*? but  
shee answered : call mee not  
*Naomi*, I pray you (for *Naomi*  
signifieth comely & wel-fauo-  
red) but call me *Mara*, for our  
Lord hath filled my soule with  
bitternesse: which she said be-  
cause her husband was dead.

Euen so the deuout widdow,  
will neuer be termed or esteem-  
ed faire and beautifull, con-  
tenting her selfe to be such as  
it pleaseth God she be.

5 Lamps that are fed with  
sweet oyle, cast a sweeter smel  
when they are blowne out : &  
widdowes, whose liues were  
pure & laudable during their  
wedlocke, powre out a swee-  
ter odour and vertue of Cha-  
stie, when their light (that is  
their husbands) is put out and  
extinguished by death. To  
loue their husbands being a-  
liue, is an ordinarie thing a-  
mongst women : but to loue  
them so well, as to take no o-  
ther after their death, is a loue  
which pertaines onely to true  
wid-

widdow  
so long  
liue, and  
support  
so rare  
in God  
offo gr  
of her li  
of com  
the reas  
greater  
dowhoe  
vertues,  
done in

6 Th  
children  
of her af  
vp, prin  
longing  
and the  
course o

widdowes. To hope in God, so long as the husband is alive, and serveth for a pillar to support his wife, is not a thing so rare to be seen; but to hope in God when she is destitute of so great a proppe and stay for her life, is indeed worthie of commendations. This is the reason that one may with greater facility know in widowhood, the perfection of vertues, then one could haue in the state of marriage.

6 The widdow that hath children which stand in need of her assistance and bringing up, principally in matters belonging to their souls health, and the establishing of their course of life, cannot, neither ought



ought in any wise abandon them: for the Apostle Saint *Paul* saith cleerely, that they are obliged to take that care of them, which they themselves had before experienced in their fathers and mothers: and that if any haue not care of his owne family, hee is worse then an Infidell. But if her children be in state, that they stand no more in need of her guiding, then should shee gather together all her thoughts, and imploy them wholly to enrich her heart, with the pure and holy loue of God.

7 If meere constraint bind not the conscience of the widdow to outward affaires, I counsell

counsell her to auoide them altogether, and to vse that order in managing her affaires, which is most peaceable and recollected, although it seem not so gainefull. For the profits gotten by contentions and troublesome labour, must bee very great indeed, to recompence the benefite of a quiet life: besides that, wrangling pleas and processe doe distract the heart, and oft times open a gate to the enemies of chastity; while to please them, whose fauour they need, they are faine many times to vse demeanour & behauour displeasing to God.

8 Praier must be the widows cōtinuall exercise: for she must loue

loue nothing but God: shee  
must vse almost no wordes,  
but for Gods sake. And as the  
Iron, which by the presence  
of the Dyamond is hindered  
from following the Load-  
stone, leaps from it so soone  
as the Diamond is remoued  
away: so the chaste widowes  
heart which could not easily  
giue it selfe wholly to Gods  
holy inspirations, during the  
life of her husband, should  
immediately after his death,  
runne with ardent affection  
after the sweete odours, and  
celestiall perfumes of her  
Lord, saying with the sacred  
Spouse, O Lord, now that I  
am all mine owne, receiue me  
altogether, *draw me after thee*  
*and*

*and I wil runne after the sweet  
smell of thy ointment.*

9 Vertues peculiar to christian widdowes are, perfect modesty, neglect of humors, rancks, places, titles and such like vanities; to serue the poore, visit the sicke, comfort the afflicted, instruct young maidens, and encline them to affect piety and deuotion, & in a word, to yeelde themselves a perfect patterne of all vertues. To the younger women, cleanlinessse, and honest simplicitie, must bee the two ornaments of their habites; humilitie and charitie, must adorne their actions; honestie and curtesie, must grace their speech, modestie and  
shame

shamefastnesse, must beautifie their eies; and Christ Iesus crucified, must bee the onely loue of their harts. In summe, the true widdow, is in the Catholique Church, as it were a fresh sweete violet in the month of March, which sends abroad from the fragrant odour of her deuotion, an incomparable suauiry, and yet almost coners and hides her selfe, with the great leaues of her humility and voluntary abiection, betokening by her darke pale colour, her exercises of mortification: Shee is commonly found in fresh coole places, and unmanured plots of ground, and will not be blasted with the hot

hot noisom aire of the worlds  
cōuersation, the better to cō-  
serue the pleasant freshnes of  
her soule, against all inordi-  
nat heats, which the desire of  
riches, of honour, and dange-  
rous loues, might breed in  
her heart. *Shee shall be blessed,*  
saith the holy Apostle, *if shee*  
*perseuere in this sort.*

10 I haue many other things  
to say of this matter, but I  
haue said enough, & all, when  
I said that the widow zealous  
of the honour of her estate,  
read attentiuely the excellēt  
Epistles, which *S. Ierom* wrot  
to *Furia, Salvia*, & those other  
dames, which were so happy,  
as to be the ghostly childrē of  
that holy father; for nothing cā  
be

be added vnto that which he saith, but onely this admonition, that a true widdow, should neuer blame those that marry the second time, nay although they marry the third, and the fourth time: for in some cases, GOD almighty so disposeth it for his greater glorie. One must alwayes haue his eyes vpon this doctrine of our hely Fore-fathers, that neyther widdowhood, nor virginitie, haue any other place in the Kingdome of Heauen, but that which true Humilitie doth allot and assigne them.

CHAP.

CHAP. XL.

*A word or two to Virgins.*

**O** VIRGINS! I haue only these three wordes to say vnto you, for the rest that is requisit, you shall find elsewhere. If you intend, and do thinke vpon temporall marriage, be sure to keepe your first loue inuiolably for your first husband. In my iudgement, it is egregious couisnage and deceit, to present, in steade of an entire, and sound heart, a worne, brui-fed, and a loue-vanquished heart. But if thy happie lotte  
haue



haue ordained thee, for thy chaste spirituall Spouse, for whom thou meanest to preserve perpetually thy virginity, our good GOD, how precisely, carefully, and tenderly oughtest thou to preserve thy first loue for him, who being Purity it selfe, is delighted with nothing so much as with Puritie, to whom are due the first fruits of all things, but principally of our loue. Reade Saint Hieromes Epistles, there thou shalt finde sufficient precepts and rules, touching this matter. And seeing that thine estate and condition of life, hath made thee subiect to obedience, choose thee a guide  
and

and maister, vnder whose di-  
rection and conducting thou  
mayest with greatest sanctitie  
and integritie, dedicate thy  
bodie and soule, to the  
worship and seruice  
of Almighty  
God.

THE

THE FOVRTH  
PART OF THE IN.

TRODUCTION:

*Containing necessary Instructions,  
against those temptations, which  
are most ordinarily incident, to  
those that endenour to  
live spiritually.*

CHAP. I.

*That we must not regard the scoffes and  
mocking taunts of the children of  
this world.*



O soone as the  
children of this  
world shall per-  
ceiue that thou  
resoluest to lead

a spirituall life, they will discharge vpon thee as thicke as haile, all their vaine babling, and false surmises. Those that are most malicious amongst them, will calumniate & misconstrue thy charge, attributing it to dissembling policie, or hipocrisie; the world frowneth vpon him, say they, and because he cannot thrive that way, hee betakes himselfe to God, thy friends will euen breake their heads, and weary their tongues, to make thee a world of exhortations, and wise and charitable aduices as they imagin. Thou wilt fall into som melancholy humor (will they say) by this new course of life; thou wilt leese thy

thy credit & estimation in the world, and make thy selfe intolerable & distastefull to all thy acquaintance; thou wilt wax olde before thy time, thy domesticall affaires will go to wracke: thou must liue in the world, as one in the world: our saluation may be obtained, & heauen gained, without these mysteries and secrets; and a thousand such like inuentions as these shalt thou heare.

2 *My Philotheus*, all this counsell of these, is but a fond & vaine pratling. These men tender neither thy health, nor wealth, nor honour. *If you were of the world* (sayth our blessed Sauour) *the world would loue that which were his:*  
*but*

but because you are not of the world, therefore the world hateth you. Wee haue scene oft enough, Gentlemen and gay Ladies, passe many a whole night, nay many nights together, at cardes, & chesse, and is there any attention more melancholy, sullen, and troublesome then that? And yet worldlings that marke it, say neuer a word of it, and their friends neuer trouble themselves therefore; & for meditating but one short houre, or rising alittle earlier then ordinary, to prepare our selues to communion: euery one runs to the Physician, as if it were needfull we should be purged from hypocondriaque humours,

Kk

mours, or the launders. They wil make no difficulty to sped thirty or forty nights in dancing, and no man of them will complaine of it as of losse of time: yet onely for watching deuoutely one night, euery one coffeth next morning, and complaineth of the rheume. Who seeth not heere, that the world is an vniust iudge, fauourable and partiall to his owne children, sharpe and rigorous to the children of God?

2 We shall neuer be well in peace with the world, vnlesse, we cast our selues away with it for company: it is impossible for vs to content it, it is too much out of square; *For*  
Iohn

John came neither eating, nor drinking (saith our Redee-mer) and they say, the deuil is in him: The Sonne of man came eating and drinking, and they say, behold a glutton & a wine-bibber. Most true it is, *Philotheus*, if we shold condescend with the world, and giue our selues a little to iest, to laugh, to dance, & disport, it would be scandalized at vs: If we do not so, it wil accuse vs of hypocrisie, or melancholy. Lets make our selues braue, & the world will construe it to some bad end: go negligently attired, & the world will count vs base-minded: our mirth in the worlds eye is dissolution, our mortificatiō fullennes: & loo



king thus vpon vs with an angrie eie, wee can neuer be acceptable to it. It aggrauateth our imperfectiōs, publishing them for sinnes; of our small sinnes it maketh crimes: those which wee commit through frailtie, it sayes wee doe them for malice. Whereas *charitie is benigne* (as saith *S. Paul*) the world is malicious; where charity thinks not ill of anie, the world, on the other side, thinkes no good, but alwayes ill, and not being able to calumniare our actions, it will accuse our intentions; so that haue the poore sheep hornes or no, be they white or black, the wolfe for all that refuseth not to deuoure thē, if he can.

3 Doe what wee can, the world will still wage warre against vs : it will warily spie & prie into our gestures and behavior; and if it finde out but one little word of choller, cast out at vnawares, it wil protest solemnely, that we are altogether vn sufferable. If we be diligent in looking to our affaires, it termes vs couetous; if miilde and patient, it calles it meere simplicitie : But as for the children of the world, their choller is generositie, their auarice is good husbandry, their conspiracies are honorable curtesies: thus stil the Spiders mar the Bees labors.

4 Let vs therefore giue this blinde buzzard leaue (my

(*Philotheus*) to cry as long as he list, & screech like a night-owle to disquiet the birds of the day: but let vs in our selues be constant in our purposes, and no changelings in our designs: our perseuerance will cleerely demonstrate, whether in sooth and in good earnest, we haue sacrificed our selues to God, and settled our selues in the ranke of those, that meane to liue deuoutely. Comets, and Planets are almost of an equall brightnesse in appearance; but comets, or blazing starres, doe quickly vanish away, being onely certaine fiery vapours, which are in short time consumed; whereas Planets, or true Starres, haue

haue a perpetuall and euerlasting brightnes. So hypocrisie and true vertue haue great resemblance in outward shew, but one may know the one from the other: because hypocrisie lasteth not long, but vanisheth soone like smoke, ascending vp a little way into the aire; but true vertue is alway constant and durable. It is no small cōmodity, no little security, and fortifying of the beginning of our deuotion, to suffer reproaches, and calumniationes: for by those meanes we auoid the danger of pride, & vaine-glory, which are like the cruel midwiues of Egypt, appointed by the infernall *Pharao*, to kill the children of

the Israelites, the very day of their birth. We are crucified in opiniō of the world, let the world be crucified in ours: it accounteth vs for fooles, let vs esteeme the world for mad and senselesse.

## CHAP. II.

*That we must haue continually a good and manfull corage.*

1 **T**His light of the day, although it bee most beautiful and delectable to our eies, doth dazel them notwithstanding, after they haue beene long shut vp in darkenesse. Before wee be accustomed and familiar with the inhabitants of any strange coun-

country, let them be neuer so  
curteous and friendly, yet wee  
finde our selues amongst the  
as halfe amazed. It may bee  
(my *Philothous*) that after this  
change of life, diuers altera-  
tions will arise in thy hart: &  
that this great and generall  
farewell which thou hast bid-  
den to the follies and vanities  
of the world, wil stirre in thee  
some discouragement: If it  
happē so, let me win so much  
at thy hands, as to haue a little  
patience, for it will come to  
nothing: it is but a little asto-  
nishment which the noueltie  
of an other life bringeth vnto  
thee; let that passe ouer, and  
thou shalt receiue millions of  
consolations.

2 It will trouble thee in thy beginning (it may be) to forsake that pompe and glory which fooles and mockers giue thee, accounting thee happy in thy vanities: but wouldst thou for that vaine estimation, loose the euerlasting glory which God infallibly will giue thee? The fond trifles and pastimes in which thou hast employed thy forepassed yeares, will represent themselves againe to thy heart, to allure it, and to cause it to come vnto their side: but canst thou haue the heart to hazard the losse of blessed eternitie, for such transitorie toyes and pleasures? Belceue mee (*Philotheus*) if thou perseuer

seuer constantly, ere long thou wilt feele such cordiall sweetnesse, so pleasant and delicious, that thou wilt confesse, that the world affoordeth nothing else but bitter gaule in comparison of that most sweet and delectable honey; and that one onely day of deuotion is better worth then a thousand yeares of worldly delights.

3 I but thou seest, that the mountaine of Christian perfection is exceeding high; and O my God (sayst thou) how shall I bee able to clime vp so high? Courage *Philothens*, when the little young Bees beginne to take shape and



and forme, we doe call them grubs, and at that time they cannot flie vp and downe vpon the sweet flowers, nor on the thymie mountaines, nor little bushie hilles, to gather honny, but by little and little, feeding on the hony which their dammes prepare for them; these little grubbes or impes, begin to haue wings, & to strengthen themselves, so that after they flie vp and downe al the country in their honny-quest. True it is, that as yet wee are but little grubs in deuotion, and that we are not able to soare vp so high, as our desire would haue vs, which is euen no higher, then to the highest toppe of Christian

stian perfection; yet notwithstanding we beginne to grow into forme and fashion, to take some Spirituall shape vpon vs, by good desires and constant resolutions, followed and seconded by diligent performance, our wings beginne to grow: so that wee may well hope one day to be spirituall Bees, and that wee shall flie freely in search of the honnie-sweete pleasures of the Almighty LORD: In the meane time, let vs liue vpon the honny of so many godlie instructions, as Gods Booke, and many ancient deuout persons haue left vnto vs: and let vs pray to God to giue vs the wings of a Doue,  
that

that wee may not onelie flie for the time of this present life, but especially repose our selues in the life to come.

### CHAP. III.

*The nature of temptations, and the difference betweene feeling them, and consenting to them.*

I **I**Magine a young Princeesse (my deere *Philothetas*) greatly beloued of her husband; and that some traiterous villaine, to win her, and defile her marriage bed, sendeth vnto her some infamous Pandar, with a loue-message, to treat with her about his disloyall intent: first this wicked

ked Pandar, proposeth vnto the Princeſſe, the intent of his Maiſter: ſecondly, the Princeſſe takes the embaſſage in good or euill part: thirdly, ſhee either conſenteth or reſuſeth: euen ſo, the diuell, the world, and the fleſh, perceiuing the ſoule of man eſpouſed to the Sonne of God, doe ſend their temptations and ſuggeſtions vnto her, by the which, firſt, ſinne is propounded vnto her: ſecondly, ſhe either is delighted, or diſpleſed with the ſinneſul motion: and thirdly, ſhe either admitteth it by conſent, or reiecteth and caſteth it away from her: which are in ſumme, thoſe three ſteppes or ſtayres, by  
which

which we descend to wickednesse, suggestion, or temptation, delight, & consent. And though these three acts, are not so manifestly knowne and discerned in other kindes of sinnes, yet are they palpably seene in all great and enormous sinnes.

2 Thou must be valiant & couragious (my *Philothous*) amidst temptations, and neuer holde thy selfe for vanquished, so long as thou findest that the temptation displeaseth thee. Obserue well the difference betweene hauing, & consenting to temptation; which is, that we may haue & feele them, though they vtterly dislike and displease vs: but  
we

wee can neuer consent vn to them, vnlesse they please vs, since pleasure ordinarily serueth as a steppe to consent. Let then the enemies of our saluation present vnto as many bittes and baites as euer they will, let them alwayes stand watching at the doore of our hart to get in, let them make vs as many offers, and proffers, as they list: but yet so long as wee haue a true purpose and strong resolution, to take no manner of pleasure in them: Wee offend not GOD, no more then the Prince, husband to the Princeesse before mentioned, can beare her any ill will, for the naughty message sent  
vnto

vnto her, if she haue taken no delight or pleasure in it: Yet there is a difference between the soule and this Princeesse, the princeesse hauing once vnderstoode this dishonest errand, may (if she list) driue away the messenger and heare him no more; which is not alway in the power of the soule, for she cannot chuse but feelee the temptation, though it be alwayes in her power not to consent to it: for which cause, thogh the temptation should perseuer neuer so long time, yet can it not so much defile vs, so long as it disliketh and displeaseth vs.

3 But as for the delight that may follow the temptation,  
be-

because there are two parts or portions of our soule, the one inferiour, and the other superiour; and the inferior or sensuall followeth not alwayes the superiour, or reasonable portion, but keep house apart (as it were) it falleth out often times, that the inferiour part delights in the tēptation without the consent, nay against the will of the superior. This is the quarrell, and battell which the holy Apostle Saint *Paul* describeth, when hee saith, That his flesh rebelled against his Spirite, that there is one Lawe of the members, or boeie, and an other of the spirite, and such other things.



4 Hast thou not seene(my *Philotheus*) a great burning fire-brand, couered with ashes and imbers? when one cometh ten or twelue houres after to seeke for fire, he finds but a little in the midst of the hearth, and sometimes hath much adoe to finde any. Yet there was fire there all the while, for otherwise he could now haue found none at all: and with that little that hee found, he may kindle all the other dead coales and brand-ends. The selfe same passeth in charitie, (which is the spirituall fire of our soules)amid many great temptations. For temptation darting her delight into the lower portion, coue-  
reth

reth all the soule (as it seems)  
with ashes, and bringeth the  
loue of god to such a straight,  
as if it had roome onely (as  
men do vse to say) to stand a  
tip-toe: for it appeareth not  
at all any where, sauing onely  
in the midst of the heart, in  
the very bottome and centre  
of the spirit; and yet seemeth  
scarce to be there, & we haue  
much adoe to finde and per-  
ceiue it. Notwithstanding,  
without all doubt it remaines  
there, since howsoeuer wee  
feele our selues troubled in  
soule and body, yet we finde  
in our hart a setled resolution  
not to cōsent to sin, nor temp-  
tation; and the delight which  
pleaseth our outward man, or  
sen-

sensualitie, displeaseth and disliketh the inward, or reasonable will so that though it be round about it, like the cinders about the coale, yet is it not within it.

### CHAP. IIII.

*An encouragement to the Soule  
vexed with tempta-  
tion.*

I **M**Y *Philotheus*) GOD neuer doth permitte these temptations to rise, but onely against such Soules, which he meanes to extoll & promote to the dignitie of his pure and excellent loue. But it foloweth not therefore, that after these temptations, they shal be sure to attaine to this diuine

diuine loue: for it happeneth often times, that Soules that haue beene constant in such violent combats, afterwards not corresponding with the heavenly fauors of God, haue bin vāquished & ouerthrown with very small temptations. This I say, to the end, that if euer it chāce to thee to be afflicted with such dreadfull & horrible temptations, that thou vnderstand thereby, that God fauoreth thee with an extraordinary signe of his loue, by which he designeth to exalt thee in his presence, yea and make thee great in his familiaritie and friendship. Yet neuerthelesse (*Philothens*) bee thou alwayes humble and feare.

fearefull to offend, not assuring thy selfe, that thou art able to ouercom the least tēptations that are, after thou hast preuailed against great ones, sauing onely by continuall fidelitie and loyaltie towards his Maiestie.

2 What temptations soeuer arriue vnto thee, and what delight soeuer ensue of that temptation; so long as thy wil refuseth to consent to the tēptation, and to the delight following it, troble not thy self: when one fals into a swowne, so that ther appeare no more signes of life in him, men vsually doe lay their hands vpon his heart, and at the least motion that they feele in his heart,

heart, they iudge him yet to retain life, & by some precious liquor or restorative, make him come againe to himselfe, and recall him to his sense and feeling. So doth it chance when through the violence of temptations, our soule seemeth, as it were, fallē into a swoound, & into an vtter decay of all her spirituall forces, life and motion: but if we will know in what state she is, let vs lay our hand on heart; let vs consider if the heart & will do yet retaine their spirituall motion: that is, if they doe their endeavour to refuse all consent to the temptation and delight thereof: for so long as this motion of

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refusall

refusall is within our heart, we may be assured, that Charitie, the life of our soule, remaineth yet in vs, and that Iesus Christ our sauiour is there present, though hidden, and secretly : so that by vertue of continuall prayer, and vse of the sacrament, and of confidence in Gods grace, we shall recover our forces, and liue a sound, healthy, and delectable life.

### CHAP. V.

*How temptation and delectation may be sinne.*

I **T**H E Princeesse of whom wee spake right now, could not hinder the dishonest

next demand made vnto her, because, as wee presupposed, it came to her vnwares, and against her will: but if on the other side, shee should by some wanton glaunces giue occasion to bee requested, by those secret or careles tokēs, declaring her selfe not vnwilling of rendring loue to him that should court her: then doubtlesse were she culpable of the message it selfe: and though she shew her selfe neuer so quaint and coy, shee should for all that deserue blame and punishment. So chanceth it many times, that the very temptation it selfe is a sinne in vs, because wee our selues willingly are the cause

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of it, for example. I know that in gaming I fall easily to rage and blasphemy, and that gaming is to mee, as it were, a temptation to those sinnes: I sinne therefore as often, and as many times as I play at that game, and am guilty of the temptation which thence ariseth. Againe, if I know certainly that such a conuersation, is ordinarily a cause of temptation and fall vnto me, and yet notwithstanding doe willingly go to it, I am accessory to all the temptations which doe ensue from thence.

2 When the delight which proceedeth from the temptation may bee auoided, it is  
alwaies

alwaies sinne to receiue it, according as the pleasure which we receiue, and as the consent which we giue vnto it, is great or little, long or short in durance : So it is alwaies reprehensible in the yong Princeesse of whom we spake, If shee doe not onely hearken vnto the lasciuious and dishonest demand, which is made vnto her, but with all, after that shee hath heard it, taketh pleasure in it, entertaining her thought with some delight about this object. For although shee will not consent to the reall exception of the disloyaltie motioned to her, shee consenteth notwithstanding to the men-

tal applying of her hart to the contentment which shee taketh in the naughtie suggestion; and it is alwayes a dishonest act, to apply either mind or body vnto any dishonest obiekt: nay, dishonestie consisteth in such sort in the application of the minde, that without it, the applying of the body were not sinne.

3 So then, when thou shalt be tempted in any sinne, consider whether thou hast willingly giuen occasion to bee so tempted: for then the very temptation it selfe putteth thee in state of sinne, by reason of the hazard wherein thou hast wittingly cast thy selfe, which is to bee vnderstood

stood, when thou mightest commodiously haue auoided the occasion; and that thou diddest fore-see, or wert bound to fore-see, that in such an occasion, such a temptation shold arise. But if thou hast giuen no occasion at all to the temptation which impugneth thee, it cannot in any sort be imputed vnto thee for a sinne.

4 When the delight following the temptation might haue beene shunned, and yet wee elchew it not, there is alway some kinde of sinne: according to the little, or long continuance in it, and according to the cause of delight taken in it. A woman that hath

giuen no occasion to be courted, but yet taketh pleasure therein, letteth not to bee blame-worthy, though the pleasure which she affected, haue no other cause or motive, but onely the courting. For example, if her *Gallant* play excellent well on the Lute, and she bee delighted, not in that he seeketh her loue, but in the harmony and sweetnesse of his Lute; there is no sinne in that delight, yet must shee not continue long in it, least shee easily passe frō it, to delight in being wooed. So if any body propound to me some stratageme full of inuention & cunning, to make mee compasse a full reuenge  
vpon

vpon mine enemy : If I take no delight, nor giue any consent to the desire or purpose of reuenge which is metioned vnto me, but onely in the slight and subtile Art of the engin, or inuention, without doubt I sin not all; though it be not expedient to stay long in this delight, for feare, least by little and little, it carry to some delectation of the reuenge proposed.

5 VVee finde our selues sometimes ouertaken & surprized with some tickling of delight, immediately after the temptation is presented vnto vs, before we haue well considered the quality and danger thereof: and this delight is

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but

but a small sin, though it wax greater and greater, if after we perceiue the danger wee are in, we stay, negligently dallying, and as it were coping and chapning with the delight, whether wee should admit it, or reiect it: and yet more, if we negligently stay in it, after wee perceiue the perill, without any purpose at all, little or great, to cast it away out of our heart: but when as voluntarily, and of full purpose, wee resolute to take contentment in that delight, that deliberate purpose is a great sin, if the obiect of the delight bee very naught. It is a great vice in a woman, if shee be willing in her heart to entertaine  
naughtie

naughtie dishonest loves, although she doe not in effect abandon her selfe to her lovers.

CHAP. VI.

*Remedies against great and vehement temptations.*

- I. **A**S soone as thou findest thy selfe in any temptation, doe as little children are wont when they see a Woölfe, or a Beare in the field: for presently they runne and throw themselves into their father or mothers armes, or at least wise call vpon them for helpe & succour. Runne thou in like maner vnto God, cry vpon his mercy, craue



craue his assistance, it is the remedy which our Sauour himselfe taught vs saying, *Pray, lest yee enter into temptation.*

2 If neuerthelesse the tēptation continue, or increase, thē hastely run in spirit to the crosse of our blessed Sauour Iesus, imagining thou seest him hanging thereon before thy face, and embracethe foot of the crosse vpon thy knees, laying fast hold vpon it, as vpon an assured sanctuary, and protest that thou wilt neuer consent to the tēptation. Ask our Sauour aide against it, & continue alway this protesting, that thou wilt neuer giue consent, so long as the temptation

temptation lasteth. But while thou makest these earnest and hearty protestations, & refusals of consent, looke not the temptation in the face, thinke not on it as nigh as thou canst: but look onely on our blessed Lord Christ crucified: for if thou behold and consider the temptation, principally when it is vehement, or carnall, it may shake & vndermine thy courage; and weaken thy constancy before thou art aware: diuert thy thoughts with some good & commendable exercises, for such occupations, entring, & taking place in thy heart, wil chace away the temptations, & malicious suggestions, and leaue no roome in thy

thy heart to be lodged in.

3 The second and soueraine remedy against all temptations, bee they neuer so great, is to vnfold our conscience, to display and lay open the suggestions, feelings, and effects which arise in our minds, and to manifest them and their occasions to our spirituall director. For note this wel, that the first condition that the diuel would make with a soule whom hee would inueagle and deceiue, is to conceale the temptation, as they which would allure any maides or women to their vnlawfull desires, at the very first abourding, warne them to say nothing of their motions and  
de-

desires, to their parents or husbands; whereas God on the other side in his inspirations aboue & before al things, willeth that we procure them to bee examined by our superiours, and conductors of our soules.

4 If after all this, the temptation obstinately vexe and persecute vs, we must doe nothing else but shew our selues constant, and perseuer in protesting from our hearts, that wee do not, and will not consent. For as maides can neuer be married, so long as they say no: so the soule, be she neuer so much tormented with temptation, can neuer bee hurt or defiled, so long as vn-  
fai-

fainedly she saith no.

5 Dispute not with thy enemy, discourse not with his suggestions, answere him not one onely word, vnlesse it be sometimes that which our blessed Lord answered him, and wherewith hee confounded him: *Goe thy way Sathan, for it is written, The Lord thy GOD shalt thou adore, and him onely shalt thou serue.* As a chaste Matron should not answer one word, nor look once on the face of that naughtie person that should sollicit her to dishonesty; but cutting off short from his loue-rethoricks, should presently, and at the same instant, turne her thoughts and affections to-  
wards

wards her husband, and protest anew the loyaltie which she oweth vnto him, and neuer stay one iot to dally, or parly, or to enterchange language with the lasciuious sinner: so the deuout soule assaulted with any temptation, should by no meanes busie her self in discoursing, or considering, or answering it, but sincerely, and that instantly, turne her thoughtes to her Lord Iesus Christ, her deere Spouse, and make a new protestation and promise of loyalty to him, that she will bee his onely and wholly for euer.

## CHAP. VIII.

*That wee must diligently resist,  
euen the least temptations  
that are.*

**A**Lthough wee must fight most carefully against great and violent temptations with an inuincible courage, and the victory gained against them, bee exceeding profitable vnto vs : yet peradventure we may profit more in resisting temptations of lesser moment. For as great temptations exceed in qualitie, so the lesser infinitely exceed in number ; insomuch that the conquest of them may bee compared to the victorie ouer the greater & viler

lenter temptations. Wlues  
and Beares bee without all  
question more dangerous  
then flies and gnats: yet doe  
they not vex and disquiet vs  
so importunately, nor exercise  
our patience so often. It is an  
easie thing to abstaine from  
murther, but hard to auoyde  
small cholericke passions, and  
the ordinary occasions of an-  
ger, which are presented to vs  
almost euery moment. It is  
easie for a man or a woman to  
refraine from committing  
actuall adulterie, but not so  
easie to abstaine from wanton  
lookes, from giuing or recei-  
uing loue-toyes, from procu-  
ring fond fauours, from spea-  
king and hearing wordes of

va-



vanitie. It is not very hard, not to admit a corriuall, or companion in loue betweene husband and wife, and to refuse consent of bodily disloyaltie in that kinde, but not so easie to keepe this disloyaltie from entrie to the heart, and desire. Very easie is it for a man to containe himselfe from stealing other mens goods: but hard, not so much as to couet, or wish them. Easie is it, not to beare false witness in iudgement, but not easie to refraine from lies in conuersation: very easie not to be drunke, but hard to be vertuously sober & temperate; very easie not to desire anothers death, but hard not  
to

to desire at least some harme  
and discommoditie to him. It  
is no great difficultie to with-  
hold our selues from defa-  
ming our aduersarie, but hard  
to with-hold dispraising him.  
In a word, these little tempta-  
tions of choler, of suspitions,  
of iealousie, of enuy, of loue-  
tricks, of iests and vanities, of  
craftie and double dealing, of  
wanton & vnchast thoughts,  
are things in which the pati-  
ence and constancie of those  
that are, most deuout and re-  
solure in Gods seruice, is  
most contiually tried and ex-  
ercised. We must therefore pre-  
pare our selues (my deere *Phi-  
lotheus*) with as great diligēce  
as may be, to this spiritual cō-  
bate:

bate : and assure our selues,  
that as many victories as we  
shall winne ouer these pettie  
enemies, and slight tempta-  
tions, so many pretious gems  
shall be placed in the crowne  
of glory, which God pre-  
pareth for vs in paradise.  
Therefore if wee meane to  
fight valiantly against grea-  
ter temptations that besiege  
vs, wee must practise euery  
day to resist and rebut these  
weaker assaultes of ordi-  
narie temptations  
when they come  
vpon vs.  
(\* \*)

CHAP. IX.

*Remedies against these lesser temptations.*

WE L then, concerning these small temptations of vaine glory, suspition, fretting, ieaiousie, enuy, loue, fancies, and such like trash, which like flies and gnats doe trouble our eyes, and sometimes bite and sting vs by the face; because it is impossible to be altogether exempted & freed from their importunitie: the best resistance that wee can make them, is, not to vex our selues for them: for they cannot hurt vs, though they trouble vs a little: so that wee bee thoroughly resolved to  
serue

serue God entirely.

2 Despise then these petty assaults, and vouchsafe not so much as to thinke vpon that which they propose, or wold incline thee vnto: let them buzze about thine cares as much as they will, and runne round about thee heere and there as flies vse to doe, but when they beginne to sting, and make some abode in thy heart, then doe nothing else but quietly remoue them and brush them from thence; not fighting against them, nor parlying with them, but producing some contrary acts whatsoeuer; but especially acts of the loue of God.

3 For if thou wilt beleecue  
me,

me, strive not too eagerly to oppose many acts of the contrary vertue, to the importunitie of any temptation which thou feelest (for that were to parly and dispute with it, w<sup>ch</sup> before we forbad thee to do) but hauing made an act of the vertue directly contrary to the temptation, which impugneth thee (if thou hadst had leasure to suruey the qualitie of the temptation) take thy recourse presently vnto the heart of Iesus Christ crucified, and with an act of feruent loue to him, kisse his blessed feete. This is the best meanes to conquer and tame our enemy, as well in little as in great temptations; for the

M in      loue

loue of God containeth in it  
selfe the perfections of all o-  
ther vertues , and that farre  
more excellently then the ver-  
tues themselves doe containe  
them : and therefore is a more  
soueraigne counter-poyson  
against all vices ; And thy  
soule accustoming in all tēp-  
tations, to haue recourse vnto  
this vsiuersall remedie, need  
not examine what particular  
temptations it suffereth, but  
simply feeling her selfe trou-  
bled with any, will find quiet  
and ease in this generall re-  
fuge : which besides is so  
dreadfull and terrible to our  
ghostly enemy, that when he  
once hath experience, that all  
his temptations prouoke vs  
to

to this diuine loue of our redeemer, hee will cease from battering vs with them. And thus much concerning lesser temptations: for he that should endeavour to fight with them one by one, should put himselfe to much care, with no profite.

## CHAP. X.

*How to strengthen our heart against temptations.*

I. **C**ONSIDER from time to time, what passions do raigne in thy soule, and ha- uing discovered them, begin a manner and course of life cleane opposite and contrary vnto them in thought, word,

Mm 2 and



and deede. For example : If thou finde thy selfe inclined to the passion of selfe-loue, and vaine-glory : thinke often vpon the misery of this mortall life of ours ; how bitter these vanities will bee to our conscience at the houre of our death, how vncomely they be for a noble and generous heart , that they are but trifles and babies for little children to play withall, and such other considerations as these. Speake also earnestly, and often against vain-glory, although it seeme against thy will, dispraise it to the vttermost of thy power: for so thou shalt in a manner engage thy owne reputation to flye from  
that

that in deed which thou so much condemnest in words: and many times by much speaking against a thing, we moue our selues to hate and despise it, though at the first we bare it affection. Exercise workes of humility and abiection as much as thou canst, euen against thy owne inclination, for so thou shalt quickly get a habit of humilitie, and weaken the vice of vaine-glory in such sort, that when the temptation assaileth thee, thy inclination will bee now no more able to take part with the temptation, and thy soule will haue more strength to resist it.

2 If thou art inclined to

M m 3

co

couetousnesse, thinke often  
vpon the extreame folly and  
madnesse of this vice, which  
rendreth vs slaues to that  
drosse which was created to  
serue vs; thinke how at our  
death we must leaue all, and  
that perhaps in the hands of  
them that will scatter it as  
carelessly, as wee had care-  
fully scraped it together; and  
perchaunce in their hands, to  
whom it will be cause of their  
vtter ruine and damnation.  
Speake much against avarice,  
and praise the contempt of  
worldly pelfe. Enforce thy self  
oftentimes to giue almes, and  
to put in vre the actes of cha-  
ritie, and workes of mercie,  
and accustome sometimes to  
omit

omit some occasions of gaine and commodity.

3 So if thou bee subiect to the passion of idle and carnall loue, thinke how dangerous a folly it is as well to thy selfe, as to other whom thy fancie may bring to be companions of thy perils. Consider what an vnseemly thing it is to abuse, and (as a man may say) prophane the noblest affection of our soule, in such employments; how subiect this passion is too blame of the wiser sort, and how pregnant a token of extreme lightnesse of vnderstanding. Talke often in praise of chaste behaviour, let thy discourses bee still in cōmendation of cleane

and pure soules : and as much as is possible , endeavour to avoyd all light behauour, and all trickes and toyes of fond loue.

4 To bee briefe , in time of peace and rest, that is, when the temptations of those sins to which thou art most subiect, doe not trouble thee, then exercise all the actes of the contrary vertues thou canst, and if occasions of doing them, present not themselves, finde meanes to meete with the occasions : for so wil thy heart be strengthened and armed against future temptations.

CHAP. XI.

*Of vnquietnesse of minde.*

I. **V**Nquietnesse is not a simple & single temptation, but a source and spring from whence many other temptations take their beginning : I will speake a word or two thereof, Sadnesse is nothing else, but a grieve and sorrow of minde, conceiued for some ill or damage, which is in vs against our will : whether this euill be outward, as pouerty, sickness, contempt : or inward, as ignorance, lack of deuotiō, repugnance, tēptation. For whē the soule feeleth her self charged & burdened with any euil

ſhe is aggrieuēd thereat, and there enters ſadneſſe into her; and preſently ſhe deſireth to bee deliuered and freed from it; and not without good reaſon: for euery thing naturally deſireth that w<sup>ch</sup> is good, and ſlieth from that which is knowne or ſuppoſed to bee euill. If the ſoule ſeeke out meanes to bee freed from the euill which oppreſſeth her, and to berid from the burden of it for Gods loue, ſhe will ſeeke thoſe meanes with patience, ſweetneſſe, humilitie, and reſpoſe of minde, expecting her deliuey more from the prouidence and goodnes of God, then from her owne induſtry, labour, and diligence.

gence. But if she desire to be eased from her vexation for selfe-loue : then will she torment and weary, and trouble herselfe in seeking the meanes of her ease, as though it depended more of herselfe, then of God. I say not that shee thinketh or iudgeth so, but that shee behaueth herselfe so carefully, so hastily, and so earnestly, as if indeede shee thought so. So that if shee meet not with that which she desireth, presently and out of hand, then falleth shee into great vnquietnesse, and impatience; by which the former vexation of euill, not departing from her, but rather waxing farre worse, shee entreth  
into



into anguish, distresse, faintnesse of heart, and losse of all courarage: so that she iudgeth and deemeth her miserie to be past all remedie. Where thou seest that sadnesse, which had a iust and lawfull beginning, grounded vpon reasonable considerations, afterward ingendreth vnquietnes, and vnquietnes again addeth an increase of sadnesse, which is exceeding perillous.

2 This vnquietnes of mind is the greatest ill that can come to the soule, excepting sin. For as the seditions and ciuill discords of a commonwealth, is the vtter ruine and ouer throw thereof, and maketh it altogether vnable to resist

resist the forraigne inuader: so our heart troubled and disquieted in it selfe, looseth all force and ability to defend the vertues which it had purchased, and all meanes to resist the temptations of the ghostly enemy, who at that time vseth all kind of deuices and inuentions, knowing that according to the prouerbe, it is good fishing in troubled water.

3 Vnquietnesse proceedeth of an inordinate desire to bee deliuered from the euill that one feeleth, or to obtaine the good that one desireth: and nothing maketh the euill worse, nor remoues the good further from vs, then doth vnquiet

quietnesse and vnreasonable hastinesse. Birds do remaine fast in the nets, & lime-twigs, because finding themselves but a little caught holde of, they beate and flutter vp and downe so eagerly, that they are more and more intangled in the snare. When thou desirest earnestly to be freed from any euill, or to obtaine anie good; the first thing thou must doe, to repose thy mind, and quiet thy thoughts and affects from ouer-hastie pursuit of thy desire: and then faire and softly beginne to purchase thy wish, taking by order, and one after an other, the meanes which thou iudgeth conuenient to the attai-

attaining thereof. And when I say faire and softly, I do not meane slowly and negligent-ly, but without post-haste, without trouble and vnquietnesse: otherwise, instead of attaining to the effect of thy desire, thou wilt be more intrangled in this Labyrinth of troublesome thoughts, then before.

*A My soule is alway in my hands, O Lord, & I haue not forgotten thy law;* said David: Examine often euery day, at least morning & euening, whether thy soule be in thine hands, for some passion of vnquietnesse hath robbed thee of it. Consider, whether thou haue thy heart at commandement, whe-

whether it bee not escaped,  
and fled away from thee, to  
some vnruely affection of loue  
hatred, enuy, couetousnesse,  
feare, ioy, sadnes: and if it be  
wandred astray, seeke it out  
presently, and bring it back a-  
gaine gently to the presence  
of God, resigning it with all  
thy affections and desires vn-  
to the obedience and directi-  
on of his diuine pleasure.  
For as they that feare least  
they loose a thing which they  
loue well, keep it fast clasped  
in their hands: so in imitati-  
on of this great King, wee  
should alwayes say from our  
hearts: O my God, my soule  
is in continuall danger of be-  
ing lost, & therefore I carry it al-  
wayes

wayes in my hand, & for this diligēt care of my soule, I haue not forgotten thy holy law.

5 Permit not thy desires, be they neuer so little, and of neuer so small importance, to disquiet thy minde: for after little desires come great ones, and finde thy heart more ready & disposed to be troubled and put out of order. When thou perceiuest vnquietnes to enter, commend thy selfe to God, and resolue to do nothing at all that thy vehement desire exhorteth, vntill that disquiet bee ouer-passed; vnlesse it be something that cannot bee deferred: and then thou must with a gentle and quiet endeouour, withhold  
the

the current of thy affection, tempering and moderating it as much as is possible: and after this repose, doe that which is requisite to be done, not as thy desire commandeth, but as reason prescribeth.

6 If thou canst discover the vnquietnesse of thy minde to him that gouerneth thy soule, or at the least to some trusty and deuout friend: doubt not but presently thou shalt finde it appeased. For communicating of griefes of our heart, worketh the same effect in the troubled soule, that letting of bloud doth in the body of him that is in a continuall ague: and this is the remedy of remedies. So holy  
King

King *Lewis* gaue this counsell to his sonne: If thou feelest in thy heart any thing that troubleth thee, tell it presently vnto some good friend, & thou shalt beare thy griefe very easily, through the comfort that he will giue thee.

CHAP. XII.

*Of Sadnesse.*

I. *Sadnesse that is according to God* (saith *S. Paul*) *worketh repentance vnto saluation: but sadnesse of the world worketh death.* Sorrow then and sadnesse may be good or bad, according to the sundry effects which it worketh in vs. True it is, that it produceth  
more



more naught then good : for it hath but onely two that are commendable, mercy, & penance; and six bad ones : anxietie, slouth, indignation, ielousie, enuy, and impatience: which caused the wiseman to say, *Sorrow killeth many, and there is no profit in it* : because for two profitable streames which flow from the Spring of sadnes, there are six other starke naught, thar run from the same head.

2 The enemy vseth sadnes as a fit disposition to exercise his temptations against the iust; for as hee endeouours to make the wicked ioyous and glad in their sinnes; so doth he go about to make deuout persons,

persons, sad & heavy in their good actions. And as he can by no means procure euill to be committed, but by making it seeme pleasant and delectable, so hee can not withdraw men from dooing that which is good, but by making it appeare distasteful, sad, and displeasing. Hee taketh delight in sadnesse, because hee himselfe is sadde and melancholike, and so shall be eternally: therefore would hee haue euery one be like himselfe in sorrow.

3 This preposterous sadnesse troubleth the minde, putteth it into disquiet, assaulteth it with vnreasonable fears, giues a bitter tast to the  
sweet.

sweetest deuotions, dulleth & ouerthroweth the braine, depriueth the soule of resolution, iudgement and courage. To bee short, it is like a hard Winter, that cutteth away all the beauty of the field, and swalloweth all liuing creatures: for it banisheth all sweetnes from the soule, and lameth her in the vse of her powers and faculties. If thou chaunce to bee assailed with this dangerous heauines, *Philotheus*, practise the remedies ensuing.

4 *Is any boāy sad* (saith *S. Iames*) *let him pray*. Prayer is a soueraigne remedy, for it lifteth vp the soule vnto God, who is our only ioy and con-  
so-

solation: but when thou prai-  
est in sadnes and sorrow, vse  
affections and wordes which  
tend to confidence and loue  
of God, as: O mercifull Fa-  
ther, most bountifull and pit-  
tifull God, my sweete Sau-  
our; O God of my heart, my  
ioy, my hope, my deere  
spouse, the welbeloued of my  
soule, and such like.

5 Striue manfully against  
the inclinations of sorrow:  
although all thy actions and  
exercises, during the time of  
this sad passion, seeme vnto  
thee to be performed coldly,  
heauily, & slackly: omit them  
not for all that: for the enemy  
who pretendeth to weary vs  
from doing well by sadnesse,  
seeing

seeing that notwithstanding this deuice of his, yet we follow our wonted exercises, and that being performed against all this repugnancy of heauy passions, our works are of greater valew: hee leaueth to afflict vs any more therewith.

6 Sing spirituall songs some-times; for the deuill hath often-times left off his troublesome operation by such meanes: witnes the bad spirit that obsessed *Saul*, whose violence was repressed by *Dauids* melodious and sacred Psalmodie.

7 It is also good to diuert our thoughts by externall occupations; varied and changed

ged as much as wee can : that  
to our mindes may bee with-  
drawne from the said Obiect,  
and the spirites be heated and  
purified, sadnes being a passi-  
on of a cold and dry comple-  
xion.

8 Exercise many externall  
actions with feruor, although  
it be without gust or spirituall  
feeling; stretching thine eies  
and handes vnto Heauen, lif-  
ting thy voice vnto God, by  
words of loue & confidence,  
such as follow : *My welbelo-  
ued is mine, and I am his : My  
welbeloued is vnto mee a posie of  
myrrhe, he shall remain betwixt  
my breasts . Mine eies doe melt  
into teares vnto thee, O my God,  
saying; When wilt thou comfort*

N n me

*me (O Iesus;) be Iesus to me: live sweet Iesus in my soule, and my soule will live in thee. Who can separate mee from the love of God? and such like.*

9 Moderate disciplines are not amisse: Because this voluntary affliction applied outwardly, obtaineth inward consolation from God: and the soule feeling paine without, diuerteth her selfe from thinking of those which molest her within. Frequenting also of the holy Communion is an excellent cordiall: for that heauenly bread strengthneth the heart, & reioyceth the spirit.

10 Discover all feelings, affects, and suggestions which  
pro-

proceede from this spirit of  
sadnesse, manifest them sin-  
cerely and faithfully to thy  
guide; seeke the company of  
spiritual persons, and be with  
them as much as thou canst,  
during the time of thy sadnes.  
And last of al, resigne thy selfe  
vp to the hands of God, pre-  
paring thy selfe to suffer this  
heauinesse and sorrow pati-  
ently, as a iust punishment of  
thy vaine mirth and pastimes:  
and doubt not at all, but that  
the Lord God, after hee hath  
tried thee, will deliuer  
thee from this  
euill.



## CHAP. XIII.

*Of spirituall and sensible consolations, and how one must behaue himselfe in them.*

I **G**OD continueth and gouerneth this great world in a perpetuall vicissitude or enterchange of night into Day, Spring into Summer, Summer into Autumne, Autumne into Winter, and Winter into the Springtime againe: and one day is neuer in all things and points like to another: some are cloudie, some bright-shining, some rainie, some drie, some windie, some still and louelic.

A

A varietie is this, which giues exceeding beuty to the whole world. The like is with man, who according to the saying of the ancient Sages, is an abridgement of the world, or another little world: for hee also is neuer in the same estate, his life passeth like waters ebbing and flowing in a perpetuall diuersity of motions, which sometime lift him vp by hope, sometime beare him downe with feare: sometime carry him to the right hand with consolations, some time waft him to the left hād with afflictions: and not one day, no not so much as one onely houre of all his life, is in all points like another.

2 This in a necessary advertisement which I set thee downe: wee must do our best to haue a continuall and inuincible indifferencie and equality of heart, amid this wonderfull inequality of occurrences. And albeit all things doe change and turne giddily round about vs, yet must wee stand stedfastly and vnmoueably, alwaies looking & aspiring towards our God. Let the ship take what route it list, let it singe towards East, or West, North, or South, what wind soeuer driueth it, neuer will the compasse look any other way, but towards the faire Pole-starre. Let all turne vpside downe,  
not

not onely round about vs, but  
euen within vs, let our soule  
be sorrowfull, or ioyfull, let it  
bee in peace, or trouble, in  
sweetnesse, or bitternesse, in  
light, or darknes, in tēptation,  
or in repose, in taste, or out of  
taste, deuout or vndeuous; let  
the Sun burne and scorch it,  
or the dew moisten & refresh  
it: yet alwaies must the point  
of our heart, our spirit, our su-  
perior wil, which is our card  
or compasse, look incessantly,  
and tend continually towards  
the loue of God her Creator,  
her Saviour, & her only hap-  
pines, and soueraigne good.  
*Whether we live or die (saith the  
Apostle) we belong to God And  
who shall bee able to separate*

*vs from the loue of GOD?* Nothing shalbee able to dissolue and vndoe this loue, neither tribulation, nor distresse, nor anguish, nor death, nor life, nor present nor future dolors, nor the feare of imminent dangers, nor the subtiltie of malicious spirits, nor the sublimitie of consolations, nor the depth or profunditie of afflictions, nor the rendernes, nor driness of heart, nor any other things shall separate vs from this holy charitie, founded and grounded on Christ.

3 This absolute & perfect resolution, neuer to forsake God, or abandon his sweete loue, serueth for a counterpoise to our soules, to keepe  
them

them in holy indifferencie, amidst the inequality and diversitie of motions and changes which the condition of this life bringeth. For as the little Bees, overtaken with a storme in the fields, charge themselves with little grauel-stones, to balance themselves in the ayre, that they may not so easily be carried away by the winde: so our soule, by a liuely resolution embracing the precious loue of GOD, continueth constant in the mutability of consolations & afflictions, spirituall and temporall, interior and exterior: But besides this generall doctrine, wee stand in need of some particular documents.

N<sup>o</sup> 5      4 First

4 First then, I say, that deuotion consisteth not in that same sweetnes, softnes, comfort, or sensible tendernes of heart, which mooueth vs to teares & fighes, and giueth vs a certaine delicious taste, and a kinde of content & satisfaction in our spirituall exercises. No deuotion, & that manner of tendernes of heart, is not all one thing. For many foules haue this supple quality, & those sensible consolations, which for all that let not to be very vicious, and consequently want the true loue of God, and haue no true deuotion at all. *Saul* persecuting poore *David* to the death, who fled from him into the  
Wil-

Wilderneffe of *Engaddi*, entered all alone into a vast caue, where *David* and his people lay hidden. *David*, who at this occasion might haue killed him a thousand times, spared his life, and would not so much as put him in feare: but suffered him to goe forth quietly at his pleasure, called after him to declare vnto him his innocencie, and to giue him to vnderstand, that hee had been at his mercie. Wel, hereupon what did not *Saul* to shew that his hart was mollified towardes *David*? hee called him his childe, fell into plaine weeping, to praise him; to confesse his meeknes, to pray vnto GOD for him,  
to



to presage and fore-tel his future greatnesse, and to commend his owne posteritie vnto him. What greater sweetnesse and tendernesse of heart could hee make shew of: and yet for all that, hee had not changed his cankred minde, nor left off his rancorous intention, but continued persecuting *David* as cruelly as before: euen so there may be found many persons, that considering the goodnesse of Almighty GOD, and the dolesfull passion of our Saviour, doe feele great tendernesse of heart, which forceth them to sigh, to weepe, to blesse, and praise God, and giue him thanks very feelingly,

ly, at least very sensibly, in so much that one would iudge their heart to be seized & possessed with a mighty deale of deuotion : but when the matter comes to the prooffe, wee shall finde, that like as short sodaine shewrs of a hot Summer, falling in great big drops vpon the earth, and not piercing it, serue for nothing else but to produce roade stooles and mushrooms : euen so the teares and tendernes of these men, falling vpon a vicious heart, and not penetrating it, bee altogether vnprofitable. For notwithstanding all these great drops of sensible deuotion, they will not part from one dodkin of their euill gotten

ten goods, nor renounce one of all their crooked and peruerse affections, nor suffer the least incommoditie of the world, for the seruice of our Sauour, for whose sake they wept so earnestly. So that the good motiōs which these poore soules felt, are nothing but spirituall mushrooms; and are not onely no true deuotion, but oftentimes great flights of the diuel, who nouling thē vp in these false consolations, makes them remain contented and satisfied therewith; that so they shold search no farther for true and sound deuotion, which consists in a prompt, resolute, aſtiue, and constant wil, of putting in execution

ecutiō, that which they know to be agreeable to Gods pleasure. A litle child wil weep tenderly if he see his mother lanced when she is let bloud: but if his mother at the same time aske an Apple, or a paper of Comfits which he hath in his hands, hee will by no meanes let it goe from him, demand it shee neuer so sweetly. Such (for the most part) are these tender deuotiōs, considering the stroke of the speare, which pierced the heart of our Sauior, we weep bitterly therefore: Alas (my *Philothous*! it is well done to bewaile the forowful death and wofull passion of our Father & Redeemer; but why then giue we not him the  
Apple

Apple which wee haue in our hands, seeing hee asketh it vs so earnestly, to wit, our heart, the onely fruit of loue, which our deare Sauour doeth request of vs? Wherefore resigne we not vnto him so many petty affectious, delights, and selfe-pleasures, which he would pull out of our hands, and cannot, because they bee our Babies, they be our comfites, of which wee bee more fond, the desirous of his heavenly grace? Ah *Philothous*, these be Babie-loues, little childrens friendships, tender indeede, but feeble, but fantastick, but fruitles, & without effect. Devotion then, consisteth not in such tender & sensuall

sible affections, which sometimes proceede of a nature or complexion, in it selfe, soft, supple, apt & easie to receiue any impression; but sometimes of the craft of the diuel, who to busie vs vnprofitably about such trash and druggery, stirreth vp our fantasie to the apprehension fit for to receiue such motions.

5 Yet these selfe-same tender and sweete affections are many times good and profitable, for they prouoke the appetite of the soule, comfort the spirit, & adde to the prōptitude of our deuotion, a kind of cheerfulness, which maketh our actions comely and delightful, euē in outward shew  
and

and appearance. Which is the gust or taste that one feelth in Diuine and heavenly matters, of which *David* exclaimeth: *O Lord how sweet are thy words to my tast? they are sweeter then hony to my mouth.* And indeed the least & meanest contentment of deuotion which we receiue in holy exercises, is better in all respects, then the most excellent recreations and pleasures of the word The breasts, & milk, that is, the fauours of the heavenly Spouse, are sweeter and pleasanter to the soule, then the dantiest and most precious wine of earthly delights: Hee that hath once tasted them, esteemeth all other com-

comforts, but gall & worme-wood. As they that hold the hearb *Scitique* in their mouth, taste so pleasant a sweetnesse, that they feele neither hunger nor thirst for the while: So they, to whom God hath imparted this coelestial Man-  
na of internall consolations, can neither desire nor receiue the contentments of the world, at least, to take any pleasure in them, or to set their affections vpon them: They bee taste giuen before hand, of the immortall delights which God hath laid vp in heauen for the soules that search after him: they be the sugred comfits & carowayes which hee giueth  
vnto



vnto vs as little children, to allure vs: they be the cordiall waters which hee presenteth to strengthen them; and many times they be handsels, or pledges of euerlasting felicitie. They say, that *Alexander* the great sailing in the maine sea, discovered before the rest of his companions, the land of the happy *Arabia*, by the smell of the sweete odours which the wind brought with it, and thereupon hee receiued himselfe, and gaue great encouragement to his fellow soldiers: so oft-times in this mortall life, wee receiue these delights & pleasures of deuotion, which no doubt, present vnto our memory, the  
ioyes

ioyes and delights of the happy land of heauen, whereunto wee doe all saile and aspire.

6 But thou wilt say, since there are some sensible consolations that bee good, and come from God, and other some that be vnprofitable and pernicious, proceeding either from nature, or from the enemy, how shall I distinguish the one from the other, and discern the vnprofitable from those that bee good. It is a generall rule my *Philothemus*) for all the passions & affections of our soule, that wee must know them by their fruits: our soules be as it were trees; affections and passions be

bee the boughes and branches; workes and actions bee the fruits. It is a good soule, that feeleth good affections, and the affections are good, which bring forth in vs great effects of holy actions. If the delights, the tenderesse, the consolations which we feele in spirituall exercises, doe make vs more humble, more patient, tractable, charitable, fuller of compassion towards our neighbour; more feruent in mortifying our concupiscence and naughty inclinations; more constant in our good exercises and resolutions, more meeke and supple, and pliable to those whom we ought to obey; more simple  
and

and sincere in our liues: then without all doubt, *Philothens*, they are from God. But if these delights haue no sweetnesse, sauing onely for our owne selues. If they make vs curious, peeuish, sowre, sul- len, impatient, stubborne, fierce, presumptuous, hard hearted towards our neigh- bours: If therefore esteeming our selues already petty Saints, wee will no more bee subiect to correction nor di- rection, then deere *Philothe- ns*, beware of them, then doubtlesse they bee false and pernicious consolations. A good tree cannot bring forth any other but good fruits.

7 When we receiue these  
delights

delights and comforts in our exercises, we must, first of all, hūble our selues profoundly before almighty God: & take heed of saying to our selues, by reason of these sweet comforts: how perfect, how good am I become? No *Philothēus*, not so, these be good things indeed, but they make vs neuer the better for hauing thē: for as I haue said, deuotion consisteth not in them, but let vs say and thinke from our hearts: O how good is God to such as hope in him, to the soule that seeketh after him! He that hath sugar melting in his mouth, cannot properly say, that his mouth is sweete, but that the sugar which is in his  
his

his mouth, is sweete to his mouth: So, though these spirituall delights be very good, and that God, who imparteth the to vs is exceeding good, yet followeth it not, that hee which receiues them, is good: Secondly, lets acknowledge our selues as yet to bee little children, and that we stand in neede of milke; that these sugred comfites be giuen vs, because, 'as yet, our spirit is tender and delicate, and therefore needs allurements and baits, to be drawne withall to the loue of God: Thirdly, but after that, speaking generally, let vs receiue these graces and fauors humbly, and reuerently, esteeming them exceeding

O o

pre-

pretious, not so much for that they are in themselves, as that it is the hand of GOD which poureth them into our heart. As a louing mother, to allure her childe, putteth her sugred Comfits into his mouth, one by one, sweetly smiling, and tenderly parlying with him the while: for if the child had witte and vse of reason, hee would much more esteeme, his mothers cherishing embraces, then the sweetnesse of the comfits, be they neuer so dainty. So is it much (*Philothens*) to receiue and feele in our soules this sweetnesse of deuotion: but it is the sweet of all sweetnesse to consider that Almighty GOD with  
his

his loving and fatherly hand, putteth them (as it were) into our mouth, to our heart, and soule: Fourthly, hauing receiued them thus in humble and reuerent wise, let vs employ them wholly according to the intention of the giuer. And wherefore thinke yee, doth GOD bestow these sweete comforts vpon vs? to make vs sweet towards euerie body, and amorous towards him. The mother giues comforts to her little child, to make him kisse her: let vs likewise kisse our blessed Sauior, who maketh much of vs by these consolations: to kisse our Sauior, is to obey him, to fulfill his will, to follow his rules &



counsell: in a word, to embrace him tenderly and lovingly with obedience & loyalty. The day therefore in which wee shall receiue anie spiritual cōsolation, we must employ most carefully, & endeavour to spend it diligently in Gods seruice and honour: Fiftly, beyond al this, we must from time to time renounce in our heart all this sweetnes, tendernes, and consolation, separating our affection from it as much as we cā: protesting that albeit wee receiue these fauors humbly, and loue and esteeme them, because GOD sendeth them to vs, as it were, dishes and dainties from his owne table, to prouoke vs the  
more

more to his loue ; yet it is not those delights that we seek & desire, but God himselfe and his perfect loue, not the comforts, but the Comforter : not the sweetenes, but the sweete Sauour that giues them ; not that tendernes of delight, but him that is the delight of heauen and earth. And in this affectuous abrenunciation of these delights , wee must dispose our selues , to perseuer constant and firm in the holy loue of God, thogh in all our life long, we should not taste one dramme of consolation : & procure vnfaignedly, to say, aswell vpon the mount of *Caluary*, as on the mount of *Thabor* ; *O Lord, it is good for me to*

*be with thee*, bee thou in torments vpon thy Crosse, or be thou in glorie in heauen.

6 To conclude, I aduertise thee, that if thou shouldest chance to feele any extraordinary abundance of such cōsolations, tendernes, sweetnesses, deuout teares, or some vnwonted thing, that then thou confer it faithfully with thy spirituall Conductor, that hee may teach thee how to moderate thy selfe therein. For it is written, *Hast thou found honey? eat of it, but as much as is sufficient.*

## CHAP. XIII.

*Of drinesse and barrennesse  
in our spirituall ex-  
ercises.*

I **T**HVS then must thou  
behaue thy selfe, as I  
haue now described in the  
time of spiritual comfort: But  
alas (my *Philothens*) this faire  
weather will not last alwayes,  
and the time will come, when  
thou shalt bee so destitute,  
and deprived of all feeling of  
this deuotion, that thy soule  
will seeme vnto thee a fruit-  
lesse and a barren field, or a  
desart VVildernesse, in the  
which there appeareth ney-  
ther cawsey, nor path-way, to

finde God, nor any dew of grace to moisten and water it through excessive drinesse, which threatneth to reduce her altogether to dust. Alas, the poor soule in this case deserves compassion, and especially when this desolation is vehement: for at that time like *David*, she feeds her selfe with sad tears night and day: meanwhile the enemy by a thousand suggestions endeavors to drive her to despaire, & mocketh her bitterly, saying in derision; Wretch, where is thy GOD now in thy distresse, by what means wilt thou find him out? VVho shall euer be able to restore thee the ioy of his grace?

2 And

2 And what wilt thou do at that time (*Philothheus*) consider frō what cause so great a misery proceedeth; for oft times, we our selues are the cause of our owne drienesse and desolation, in the exercises of the spirit. 1. As a carefull mother denieth to giue sugar to her child, when she sees him troubled with the worms: so God taketh away his consolations from vs, when wee take some vaine selfe-pleasing in them, and are subiect to the worme of ouer-weening, to self-conceit, and opinion of our owne good progresse in deuotion. *O my God* (saith the Psalmist) *it is good for mee that thou hast humbled mee.* Yes indeed, it is

very profitable for me, *For before I was humbled, I offended thee.* Secondly, when we neglect to gather the sweetness & deliciousnesse of the loue of God in due time: then in punishment of our slouthfulnesses, he absenteth his delights from vs. The Israelites in the Desart that gathered not Manna earely in the morning, could not finde any after the Sunne rising, for then was it all melted with the heat of the Sunne. Thirdly, wee are also sometimes laide in the bed of sensual contentment, and transitory comforts, as the sacred Spouse was in the Canticles, the Bridegroom commeth, and knocketh at the doore of  
our

our heart, and inspireth vs to  
returne to our spirituall exer-  
cises: but we play the niggard-  
ly chapmen with him, for it  
angereth vs to leaue off our  
toyes, and to separate our  
selues from our false delights.  
For this cause the true louer  
of our soules goeth his way  
from vs, and letteth vs lie as  
wee list: but afterwards, when  
we would faine find him out,  
wee haue much adoe to meet  
with him; and deseruedly, be-  
cause we were so vncurteous,  
and faithlesse vnto his loue, as  
to refuse to follow our exer-  
cise for his loue, & to chuse to  
follow worldly vanities: If as  
yet then thou hast som of the  
bran of *Egypt* remaining, thou  
shalt



shalt then haue not a ior of the heavenly Manna. Bees detest al kind of artificiall odors: and the sweetnes of the holie Ghost, can not agree with the sophisticated delights of the world.

4 The double dealing and flights which thou vset in deliuering of thy minde to him, of whom thou seekest comfort and instruction, many times is the cause of this barrenesse and drought: Thou wilt not be simple, plaine, and without guile, as a little child is: thou shalt not then enioy these spirituall comforts, giuen onely to GODS little children.

5 Thou art filled and glutted

ted with worldly cōtentmēts,  
no woonder then if spirituall  
delights come not to thy Ta-  
ble, or haue no good taste in  
thy mouth : doves already fil-  
led (saith the anciēt Prouerb)  
do thinke Cherries bitter. *He  
which filled the hungrie with  
good things* (saith our blessed  
Lady) *sent the rich away emp-  
ty.* They that be rich of world-  
ly vanities, are not capable of  
spirituall treasures . 6. Hast  
thou conserued wel and care-  
fully the fruits and consolati-  
ons already receiued ? then  
shalt thou receiue more store  
again : for to him that hath,  
more shall be giuen; and hee  
that hath not (negligētly lec-  
sing that which hee receiued)  
euen

even that he hath shall be taken away from him, he shall be deprived of the favours and graces, which were prepared for him, if hee had vsed well the former. The raine quickneth the Plants that be green, but from them that bee not Greene, it taketh away altogether all likelyhood of life and growth, for it rots the wholly.

3 For many such causes do wee loose comfort in deuotion, and fall into barrennes & driness of spirit. Let vs then examine our conscience, and see whether wee can find in vs such faulty causes as these. But note (*Phil.*) that this examination is not to bee made with vnquietnes of mind, or overmuch

much curiosity, but after thou hast considered thy going awry in this respect. If thou finde the cause of the euill in thy selfe, giue God thanks, for the harme is halfe healed, whose cause is discovered. If on the other side, thou finde out no cause in particular, which may seeme to thee to haue occasioned this desolation, busie not thy selfe about any more curious search for it, but with al simplicity, without examining any more particularities, doe this which I will tell thee.

5 First of all, humble thy selfe reuerētly before the eies of GOD, acknowledging thy miserie, thy frailetie, the  
no.

nothing that thou art in thy selfe. Alas what am I, when I am left alone to mine owne prouidence? Nothing else, O Lord, but a dry barren ground, that full of gappes and riftes, witnesseeth the drought it suffereth, for want of heavenly deaw: & the winde of temptation in the meane time doth dissipate it, conuerted into fruitlesse dust. 2. Call vpon God, and demand of him his spirituall ioy. *Render vnto me (O Lord) the ioy of thy saluation. My Father, if it be possible, let this cuppe passe from me.* Get thee away, O thou vnfruitfull Northerne winde, which driest vp the sap and iuice of my soule: & come O prosperous winds

winds of consolations, and breathe gently ouer my poor garden, and then these good affections will spread abroad the odour of their sweetnesse.

3. Go to the gouernor of thy soule, open thy heart to him, make him see cleerely all the pleits & corners of thy soule: take his aduice simply & hūbly: for GOD that infinitely loues obedience, makes often times counsells taken' from other men, proue very profitable, specially giuen by conductors of soules, albeit otherwise there be no great likelihood, that they should preuaile, as he made the waters of Iordan healthfull to *NAAMAN*, which *Elizeus*, withoutanie  
appea-

appearance at all of humane reason, ordained him as a bath for his leprosie.

All this being done, nothing is so profitable, nothing so fruitfull in time of these spiritual desolations, and barrenesse, as not to bee overmuch desirous of being delivered from this aggrievance or calamity. I say not but that wee may simply and quietly wish to be eased of so great a burden: but my meaning is, that wee should not too earnestly affect this ease, & freedom from this desolate state of mind: but heartily resigne our soule to the providence of God; that so long as it pleaseth him, hee may vse our  
poore

poore seruice, amid these  
troublesome thorny brakes,  
and comfortlesse desarts. Let  
vs say to God at these times,  
*O Father, if it be possible, let this  
cup passe away from me :* but  
let vs with all, from our very  
hearts, adioine the words fol-  
lowing of our blessed Sau-  
our: *Yet not my will be done, but  
thine:* vpon this good resolu-  
tion let vs rest and repose; For  
God seeing vs cōstantly per-  
seuer in this holy indifferēcy,  
will cōfort vs with many gra-  
ces, & fauors: as when he saw  
*Abraham* resolved to depriue  
himselſe of his sonne *Isaac*, he  
was cōtented with this his in-  
differēcy, & pure resignation,  
cōforting him with a heauēly  
vision.



vision, and with most admirable benedictions. Wee must then in all kind of afflictions, as wel corporall as spiritual, in whatsoeuer distractions, or subtractions of sensible deuotion hapning to vs, with great courage and resignation alwayes say; *Our Lord gaue mee consolations, and our Lord hath taken them from me; his holie name be blessed.* For persisting in this humilitie and submission, he will restore vnto vs his delicious fauors, as he did vnto *Iob*, who vsed the aforesaid words constantly and vnfaignedly in all his desolations.

7 Finally (my *Philothens*) amidst al these sterilities and desolations, let vs not loose  
courage,

courage, but expecting patiently the returne of spirituall delights, keep on our iourney, follow our exercises of deuotion, multiply good workes and holy actions: and not being able to present vnto our Spouse, liquid conserues, present him drie confitures: all is one to him, provided that the heart which offereth them, be perfectly resolved to perseuer loyally in his loue. VWhen the Spring time is faire and pleasant, then doe the Bees make more honny, and fewer yong impes: for the good weather fauoring them, they are so busie in gathering the sappe of sweete flowers, that they forget the generation of their yong

yong ones. But when the spring-time is troublesome with gloomy cloudes and windy stormes, they get more impes, and lesse hony; for being not able to flie abroad to their gathering of hony, they employ themselves to multiply their race, & people their common-wealth: So chan-  
ceth it oft-times, my *Philothew*, that the soule in the faire weather of spirituall cōforts, busieth her selfe so much in gathering them together, and sucking that heauenly iuice out of them, that in the abundance of these dainty delights, she produceth fewer good workes; and contrariwise amid the bitternesse of cloudy

cloudy desolations, seeing  
her selfe destituted of those  
spirituall delights of deuoti-  
on, she multiplieth solide  
works of edification so much  
more seriously, and aboun-  
deth in fructifying of true  
vertues of patience, humility,  
abiection, resignation, and ab-  
negation, of all selfe-will and  
selfe-loue.

It is then a great abuse and  
errour of many, especially  
of women, to beleue that  
the seruice which wee doe to  
God without this pleasant  
taste, and sensible delight,  
and tenderneffe of heart, is  
lesse agreeable to his Diuine  
Maieslie: for cleane contra-  
rily, our actions are like vnto  
Roses,

Roses, which though they being fresh and flowrie, they haue a better grace and shew; yet when they are drie, they haue a sweeter odour: so, although our works done with tenderneſſe of deuotion bee more acceptable to vs our selues, to vs I say, that consider onely our owne delight: yet when they are exercised by vs in time of drienesse and barrenneſſe of Spirite, then haue they a goodlier estimation, and a better odor in the presence of God. In time of desolation, our wil carrieth vs (as it were by meere force) to the seruice of God, & consequently, that will must needs be more vigorous & constāt,  
then

then the will which we haue  
of seruing God in time of  
comfort. It is no such great  
matter to serue a Prince in  
time of peace, & in the pompe  
and pleasures of the Court,  
but to serue him constantly  
in time of trouble and persec-  
ution, and in warre, that is a  
true marke of constancie and  
loyaltie. One saith, that of all  
prayers, that is most accepta-  
ble to God, which is made by  
force, and meere constraint,  
that is, whereunto wee apply  
our selues willingly, not for a-  
ny taste or delight which wee  
feelee in it, nor by our owne  
inclination, but meerly, pure-  
ly, and onely to please God:  
whereto our wil driueth vs, as

it were, against our will, forcing and violently repelling the drinesse, and contradictions which oppose themselves against it. The same say I of all sorts of good workes, that the more contradiction wee finde in exercising them, be it exteriour, or interiour, the more are they prized and esteemed in the Court of heaven. The lesse of our owne particular interest that there is in the pursure of vertues, the more doth the puritie of the loue of God shine in it. A little childe will easily kisse his mother, when shee giueth him honey and sugar, but it is a signe of greater loue, if he kisse her after shee hath

ha giuen him worme-seed,  
or bitter potions.

## CHAP. XV.

*The former discourse is explained and confirmed by a notable example.*

I. **T**O make this instruction more euident and intelligible, I will recite an excellent peece of the historie of *S. Bernard*, in such manner as I finde it set down in the learned and iudicious writer therof. It is an ordinary thing almost vnto all them that begin to serue God, and are not yet experienced in the subtraction of grace, nor in spirituall vicissitudes, or en-



terchanges of consolations and desolations ; that the taste of sensible deuotion and that sweete acceptable light of minde, (which makerh them hasten themselves in the way of God) being with-drawne from them : they grow presently out of breath, and fall into pusillanimitie and sadnesse of heart. They that be of iudgment and vnderstanding, do render this reason thereof: that nature according to reason, cannot long endure (as a man may say) fasting, & without any kinde of delight, or entertainment at all, but needs must haue some contentment, either terrestrial or celestial. But as soules lifted vp a-  
boue

boue themselves by taste and triall of heavenly pleasures, doe easily renounce the delights of all sensible objects: so when by Gods disposition and ordinance that spirituall ioy is taken from them, finding themselves also on the other side deprived of corporall solace, and being not yet accustomed to expect with patience, the returne and rising of the true sun of grace, it seemeth vnto them, that they are no more in heaven, or in earth, but that they bee buried in perpetuall darknes: So that as little children new-weaned, hauing lost their mothers dugs, they do languish and sigh, and grow froward,

and troublesome, principally to their owne selues. This then happened in the voyage whereof we speake, vnto one of the troope, called *Geoffrie* of *Peronne*, but newly dedicated to the seruice of God. He being suddenly become dry in his deuotions, destituted of his wonted consolations, and possessed with a kinde of inward darknesse, beganne to call to memory the world, his friends, his parents, and the great meanes that but lately he had left behinde him. By which memory he was assaulted with so cruell a temptation, that not being able to hide it in his behauiour, one of his trusty friends perceined it,

it, and hauing found opportunitie, ioyned himfelfe to him, and asked him sweetly in secret: What meaneth this change *Geoffrie*? How cometh it to passe, that contrary to thy wont thou art become so pensiue and afflicted? Ah my brother (answered *Geoffrie* with a deepe sigh) I shall neuer more be merrie so long as I liue. The other moued with compassion at these wordes, with a fraternall zeale, went and told all this to their common Father *S. Bernard*: who perceiuing the danger, went into a Church there by, to pray to God for him; and *Geoffrie* in the meane while ouerwhelmed with sadnesse,

reposing his head vpon a  
stone, fell fast asleepe. But af-  
ter a little while, both of them  
arose, the one from prayer,  
with his request dispatched  
in the high court of heauen:  
the other from sleepe, with so  
pleasant and smiling a coun-  
tenance, that his deere friend  
maruelling at so great and so  
daigne a change, could not re-  
fraine from obiecting vnto  
him louingly, that which a lit-  
tle before hee had answered  
him. Then *Geoffrie* replied: If  
I told thee before, that I should  
neuer in my life bee ioyfull,  
now I assure thee, that I shall  
neuer in my life be sorrowful.  
2 This was the successe of the  
temptation of that deuoute  
per-

personage, & marke in it (my deere *Philothous*) 1. First that God ordinarily giueth some fore-tasts of heavenly ioy, to such as newly enter into his seruice: so to draw them from earthly pleasures, and encourage them in the pursuite of the loue of God: iust as a mother to entice and allure her little childe to her breasts, layeth honey vpon her teates. 2. That notwithstanding the same good God, which according to the disposition of his wisdom, taketh from vs this milke and honey of consolations, to the end that weaning his children in this manner, they might learne to eate the dry, but more substan-

tial bread of liuely and sound deuotion, exercised by the triall of distaste and desolation.

3. That sometimes very vehement temptations arise amidst these desolate and drie discontentments of sterility of spirit: and then it behoueth vs to resist these temptations constantly, for they come not from God, but withall we must patiently suffer this desolate estate, of want of spirituall feeling in our deuotions, for God hath ordained and disposed it for our exercise. 4. That we must not leese heart and courage among these inward griefes, nor say as this good *Geoffrie* did, I shall neuer be ioyfull heereafter: for  
in

in the night season, wee must expect the day-lights approach; Againe, in the fairest weather of the spirit, that we can haue, wee must not say, now shall I neuer be sad hereafter: No; for as the Wise man sayes In time of prosperity, we must be mindefull of aduersity, and in our trauels, hope for rest: and as well in the one occasion as in the other, we must alwayes humble our selues. 5. That it is a foueraigne remedy to discover our euill vnto some spirituall friend, that may be able to comfort vs.

3 In fine, for conclusion of this so necessarie aduertisement, I note, that as in all other



ther things, so in these dry sterilities of our spirit, God and the Diuell haue contrary pre-tentions. For God would thereby bring vs to puritie of heart, to a generall renunciation of our proper interest in his seruice, and to a perfect disposing of our owne willes. But the Diuel goeth about by the same way, to lead vs to pusillanimity, to abate our courage, to make vs step aside to sensible pastimes, & at length to render vs irksome and loth-some to our selues, and others that liue with vs, that so deuotion may be diminished & defamed. But if thou obserue diligently these lessons which I haue giuen thee, thou shalt

aug.

augment thy perfection in those exercises which thou performest in time of these interiour afflictions, whereof one word more before I make an end.

4 Sometimes these distasts, this drouth and barrennesse of spirit, do proceed from the indisposition of our body: as when through too much watching, labouring, fasting, one findeth himselfe ouer-laden with wearinesse, drownesse, heauinesse, and such like infirmities; which although they depend of the body, yet let they not to hinder the spirit, by reason of the straight bond with which they are tyed one to another. In these

these occasions, wee must alwayes be mindful to produce any actes of vertue, with our spirit, or superiour will: for although all our soule seeme to be ouer-layd with sleepe and drownsnesse; yet the actions of our spirit euen in that state, are exceeding acceptable to God. And we may say in this case with the sacred Spoule, / *sleepe, but my heart watcheth.* But as I said before, though there bee lesse delight in this labour of spirit, yet is there more vertue. The remedie in such occurrences is, to ease the body with some lawfull delight and recreation. This haue I sayd, to shew that the greatest and faithfullest seruants

uants of God, are subiect vn-  
to these aduersities and affli-  
ctions of minde : and that  
therefore those that are les-  
ser in Gods bookes, bee  
not dismaid if some-  
times they happen  
vnto them.

THE

Containing exercises and in-  
structions to renew the  
soul, and confirme  
Devotion.

*That wee renew every yeare our  
good purposes by the exercises  
following.*

**T**HE first & principall poynt of these exercises, consisteth in knowing the importance of them. Our weak and fraile

fraile nature, falleth very easily from her good affections and resolutions, through the bad inclinations of our flesh, which lye heavy vpon the soule it selfe, and draw her stil downewardes, if shee strive not oft-times to lift vp her selfe by maine force of resolution, as birds fall sodainly to ground, if they multiply not the spreading and waving of their wings to maintain their flight aloft in the aire. For this cause, deere *Philothous*, thou must very often repeate the good purposes w<sup>ch</sup> thou hast made to serue God, for feare lest neglecting to do so, thou tumble downe into thy first estate, or rather into a far worse

worse estate. For spirituall  
falles haue this property, that  
they cast vs alway lower then  
was the estate from which we  
ascended vp to deuotion.

2 There is no clocke, bee it  
neuer so good, or so well set,  
but it must bewound vp twice  
a day at least, morning and e-  
uening, and moreouer at least  
once a yeare bee taken all in  
peece, to scoure away the  
rust which it hath gathered, to  
mend broken peece, and re-  
paire such as be worne. Even  
so hee that hath a true care of  
his soule, should winde it vp  
to God euening & morning,  
by the foresaid exercises; and  
besides, at diuers times, make  
a reuiew of his estate, and at  
least

least once a yeare, take it downe, and consider precisely all the peeces thereof, that is, all his passions, affections, and motions, that all faults and defectes found out, may out of hand bee redressed. And as the clocke-man with some delicate oyle, annoyneth the wheeles, iunctures, and ginnes of his clocke, that the motions may be more easie, and the whole be lesse subiect to rust; so the deuout person, after hee hath in this sort taken downe his heart to reuiew and renew it, should anoynt it with the Sacrament of the holy Eucharist. This exercise will repaire thy weather-beaten forces, enflame thy  
thy



thy heart, make thy good purposes sprout out afreih, and thy vertues flourish anew. The ancient Christians diligently practised it vpon the anniuersary feast of our Sauiours Baptisme, or Twelofday: on which (as witnesseth Saint *Gregorie Nazianzen*) they renewed those professions and protestations which they made in their Christening. Let vs doe the like (my deere *Philothens*) disposing our selues most willingly and employing our time seriously therein. And hauing chosen a fit time, retiring thy selfe into thy spirituall and reall solitude, or wildernesse of deuotion: make two or  
three

three of these ensuing meditations, after the order and methode which I set down vnto thee in the second part.

CHAP. II.

*Considerations vpon the benefite which God doth vnto vs, by calling vs vnto his service according to the protestation mentioned before.*

**R**VNE over the poynts of thy protestations. The first is, to reiect and cast away, detest and desie for euer all kinde of heynous sinne. The second, to haue dedicated & cōsecrated thy soule, thy heart, and thy body,

body, with all that thou hast, to the loue & seruice of God. The third, that if it should happen vnto thee to fall into some bad action, that thou wilt procure immediately to rise againe by Gods grace. Are not these goodly, worthy, reasonable and noble resolutions? Weigh well in thy soule, how conformable to the rule of reason this thy protestation is, how iust, and how much to be desired, that thou shouldst fulfill and accomplish euery poynt of it.

2 Consider to whom thou hast made this protestation: euen to God himseife. If according to reason, our word  
gi-

giuen to a man, doe straightly oblige and binde vs, how much more our word & promise giuen and passed to Almighty God? *Ah Lord (said David) it is to thee that my heart hath pronounced this good word, and I will not forget it.*

3 Consider by what meanes thou wast brought to make this protestation, and to offer vp these great resolutions. Ha my *Philotheus*, how amiable & fauourable did God shew himselfe vnto thee at that time? Tell me, wast thou not then drawne vnto it, by the sweete inspiration of the holy Ghost? the cords where-with God drew thy little bark vnto

vnto this secure haue, were they not all of loue and charity? How deerely and daintely did hee allure and intice thee with his sugred sacraments, with holy lecture and deuout prayer? Ah *Philothew*, thou wast asleep, and God watched ouer thee, and had care of thy soule, and had thoughts of peace, and meditations of loue concerning thee.

4 Consider at what time God drew thee thus happily vnto him by these holy purposes. It was in the flower of thine age. Ah what a felicity is it to learne quickly that which wee cannot know but ouer-late. *S. Augustin* hauing  
beene

been called to God at thirtie  
yeares of his age, cried out :  
*O ancient beautie how is it, that  
I knew thee so late? Alas I saw  
thee before, but I did not consi-  
der thee till now.* And thou  
mayst well say : O auncient  
sweetnesse, why did not I tast  
thee sooner? And yet alas,  
thou deseruedst it not at that  
time in which it was giuen  
thee: therefore acknowledge-  
ing the great bountie & grace  
of God, for calling thee to  
him in thy youth, say vnto him  
with *Dauid, Thou hast lightned  
me, O God, & touched me frō my  
youth, & I wil euer pronouce thy  
mercy.* But if this holy vocati-  
on was in thy older dayes, O  
thē how inestimable a benefit

Qq

was

was it, after thou hadst in such sort abused the yeares of thy life past, that *God* of his goodnesse should call thee before thy death, and stay the current of thy miserie, euen at that time in which if it had beene continued, thou hadst beene miserable for euer and euer!

5 Consider the effects which this vocation hath wrought in thee, & I suppose thou shalt finde change and alteration enough in thy soule, comparing that which now thou art, with that which thou hast been. Dost not thou account it a singular felicitie, to know how to talke familiarly with *God* by praier? to haue an inflamed

flamed affection, and burning  
desire of the loue of God? to  
haue appeased and pacified  
many a troublesome passion,  
which before did vex and tor-  
ment thee? to haue auoy-  
ded many sinnes and scru-  
ples of conscience? And  
in a word, to haue so often fre-  
quented the holy Communi-  
on (more the thou wouldst  
once haue done) so vniting  
thy selfe to this soueraigne  
well-spring of euer-during  
graces? Ah, these be great &  
inestimable fauours. Wee  
must weigh and ponder them  
with the weights of the san-  
ctuarie: it is Gods right hand  
that hath done all this. *The*  
*right hand of God (saith Dauid)*



*hath done powerfully, his right hand hath extolled me: I will not dye but live; and will make knowne with heart, word and deed, the wonders of his goodnesse.*

7 After all these considerations, which as thou seest, may plentifully furnish thee with holy and feruent affections, thou must simply conclude with thanksgiuing, and pray affectionately for thy good progresse in vertue; and so retire from praier with great humility & confidence in God: reserving the enforcing of thy resolutions, till after the second poynt of this exercise.

CHAP. III.

*The examination of our soule  
touching her profiting in de-  
uotion.*

I. **T**HE second point of  
this exercise is some-  
what long, and therefore to  
practise it, it is not requisite  
to performe it all at once, but  
at diuers times : as to take  
that which concerneth thy  
misdemeanour towards God  
for once, that which appertai-  
neth to thy selfe for another  
time, that which toucheth thy  
neighbour for another, & the  
examining of thy passions  
for another. Neither is it re-  
quisite or necessarie to doe  
it all vpon thy knees, but only

Qq 3 the

the beginning and ending, which comprehendeth the affections. The other points of the examination, thou mayst performe profitably, walking, or sitting, or best of all in bed, if thou canst so remaine without drowfines, or well awake: but thou must well haue read them before. Yet it is necessary to make an end of all this second poynt in three daies, and two nights at the farthest; taking each day and night, some houre or season according as thou best mayest: for if it should bee done at times farre distant one from another, it would loose his force, and would worke but very weeke and key-cold impressions

ons and resolutions.

2 After euery poynt of the examination, note carefully in what thou findest thy selfe amended, and in what thou art defectiue, and what principall errors or abuses thou hast committed, that so thou maist declare thy selfe the better to take good counsell, and resolution, to comfort thy minde. And although in these dayes of examination, it bee not necessary to retire thy self totally from company and conuersation: yet thou must be somewhat more retired then ordinary, and principally towards the evening, that thou mayst goe to bed early, and take that rest of

body, and repose of minde, which is necessarie for these exercises. And in the day time thou must vse very frequent aspiratiōs to God. And al this must be done with a lo-ving heart towards God, and desirous of perfection. So be-gin then this examination wel and happily.

1. First place thy selfe in the presence of God.

2 Desire the aid of the ho-ly Ghost, demaund of him light and cleerenesse, to see and know well with S. *Augu-  
stine*, who cried out before God in an humble spirit: O Lord let me know thee, & let me know my self. Protest that thou dost not purpose to mark and  
note

note thy aduancement and  
progresse in piety and vertue,  
to reioyce therefore in thy  
selfe, but to reioyce in God,  
nor to glorifie thy selfe, but to  
glorifie God, and to giue him  
thanks for it. Protest likewise  
that if thou findest that thou  
hast not profited, nor gone  
forward at all in deuotion; nay  
though thou hast recoiled &  
gone backward, yet for all that  
thou wilt not loose thy cou-  
rage, nor become any whit  
the colder in thy good pur-  
poses, through faintnesse of  
heart, but that rather thou  
wilt more stir vp thy courage,  
& animate thy selfe to go more  
cheerfully forward in the ior-  
ney of deuotiō happily begun

and that thou wilt the more profoundly humble thy selfe, and amend thy defaults by the assistance of Gods grace.

This done, consider leasurably and quietly how thou hast behaued thy selfe euen till that present houre, towards God, towards thy neighbour, and towards thy selfe.

### CHAP. IIII.

*An examination of the estate of our soule towards God.*

I. **H**OW is thy heart affected toward heynous sinne? hast thou a firme resolution neuer to commit any, whatsoeuer should

should happen vnto thee therefore? Hath this resolution and full purpose of thine endured continually in thy soule, since thy last protestation vnto this time? In this resolution consisteth the foundation of spirituall life.

2 How findest thou thy heart affected towards the Commandements of God? Dost thou find them delightfull, sweete, acceptable? Ah my deere childe, hee that hath his mouth in taste, and a good stomacke, loueth wholesome meats, and reiecteth the contrary.

3 How doth thy heart beare it selfe towards lesser sinnes? wee cannot keepe our selues  
so



so pure, but we shall commit some now and then: but is there any, to which thou hast any especiall inclination? or which is worse, is there any kinde of smaller sin, to which thou bearest a peculiar affection and delight?

4 How is thy heart affected towards spirituall exercises? Doest thou loue them, and esteeme them? doe they not trouble thee? art thou not out of content & tast with them? To which of them doest thou finde thy selfe most inclined? To heare the word of God, to read it, to talke of it, to meditate it, to aspire dailie to God, to receiue spirituall instructions, to prepare thy selfe  
duly

duly to the holy Communion, to communicate frequently, to bridle thy affections: in these and such like acts and exercises, what is there contrarie, or repugning to thy minde? And if thou find any such holy exercise, to which this heart of thine hath lesse inclination then it should, examine the cause frō whence that disgust ariseth.

§ How doth thy heart remaine affected towards God himselfe? Taketh it pleasure in the remembrance of God? feeleth it not a sweete delight in calling him to minde? Ah said *Dauid*, *I haue thought vpon God, and taken delight therein?* Doeſt thou finde a certaine prompt-

promptnesse, readinesse, and facilitie in thy heart to loue God, and a particular fauour in tasting this his loue? Thy heart, doth it not recreate it selfe to thinke vpon the immensity, bounty, and maruellous sweetnes of Almighty God? If thou chaunce to thinke vpon God amidst thy worldly affaires, and vanities, doth this thought make place and winne roome, and seize vpon thy heart? Doth it seeme to thee that in such cases thy heart takes Gods part, and turnes to his side, and as it were, goes before him, to leade him reuerently into the chamber of thy heart? for there are many soules of this mettall

mettall in the world.

6 A louing wife, when her husband comes home from some farre iourney, so soone as shee perceiueth any signe of his returne, or heareth his voyce, what businesse soeuer she hath in hand, though she be constrained by some forcible consideration to stay herselfe, yet her heart cannot bee held from looking for her husband, but abandoneth all other cogitations, to thinke vpon his ioyfull returne. Soules that loue God, do the very same; howsoeuer they be employed, when the remembrance of God presenteth it selfe vnto them, they neglect all things else, for ioy that  
their

their beloued is returned vnto them, & this is a very good signe.

7 How is thy heart affected towards Iesus Christ, God and man? Takest thou pleasure in thinking on his life and death? The Bees delight in their delicious honie: Wasps and Beetles in ill-fauoured sauiours: so holy soules haue all their contentment placed in our sweeter redeemer **I E S V S C H R I S T**, with an exceeding tenderneſſe of ardent loue to him: but such as be vaine and wicked, plant their affections altogether vpon vnprofitable vanities.

8 Concerning thy tongue. How speakest thou of God?

Is

Is it a delight vnto thee to talke and discourse in his honour, according to thy condition and abilitie? Dost thou loue to sing Hymnes to his praise and glorie?

9 Concerning werkes. Thinke whether thou haue a true heartie desire of the outward glorie of GOD, and to doe somewhat for his honour and worship: for such as loue God, do according to *Dauid*, loue the ornament of his house.

10 Consider whether thou hast left any affection, or renounced any delight, or forsok any thing for *Gods* cause; for it is a great signe of true loue, for his sake whō we loue  
to

to deprive our selves of any thing. What then hast thou in all this time (since thy protestation) forsaken for the loue of God.

CHAP. V.

*An examination of our estate  
touching our selves.*

i. **H**OW doest thou loue thy selfe? louest thou thy selfe ouer-much for the vanities of this world? For if it bee so, thou wilt desire to dwell alwaies in the world, with an extraordinarie care to establish thy selfe here vpon earth. But if thou loue thy selfe for heauens sake, then wilt thou desire at least  
wise

wise thou wilt easily consent to depart from thence at the time and houre, that it shall please our Lord to call thee.

2 Doeſt thou keepe due order in the loue of thy ſelfe? for there is nothing that marreth vs, bur the inordinate loue of our ſelues. As for wel-ordered loue, it requires that we loue the ſoule better then the body : that we take more paines to get vertues, then any thing elſe : that wee make more account of heavenly glory, then of baſe and tranſitory honor.

3 What loue beareſt thou to thy ſoule? art thou vnwil-ling and loath to help it when it is ſpiritually diſtempered  
and



and diseased? alas, thou owest this care and attendance vnto it to help it thy selfe, and procure it to be holpen by other: when passions doe torment it: and to set aside all other cares, when thy soule stands in neede of thy care.

4 How dost thou esteeme of thy selfe before the eyes of God almighty? to be nothing at all doubtlesse. But it is no great humilitie in a Flie, to thinke her selfe nothing in regard of a Mountaine; or for a droppe of water, to esteeme it selfe nothing in comparison of the maine Sea; nor for a sparkle of fire, to hold it selfe nothing in respect of the Sun. It is humilitie indeede, not to  
pre-

preferre our selues before others, nor to affect or desire to be esteemed of, and well liked by others: how dost thou feele thy selfe affected in this point?

5 Touching thy tongue: dost thou not bragge and vaunt of thy selfe one way or other? dost thou not flatter thy selfe, when thou speakest of thine owne selfe?

6 For works and actions: dost thou vse to take any pleasure or pastime, contrary to thy bodily or spiritual health? I mean vaine pleasure, vnprofitable recreations, ouer-watching, too much disorderly labour, and such like?

## CHAP. VI.

*An examination of the estate  
of our soules towards our  
neighbour.*

I. **T**HE loue betweene  
Husband and Wife,  
ought to bee sweete,  
quiet, earnest, and constant,  
and grounded principally vp-  
on the ordinance of GOD,  
who commandeth it to be so.  
And the selfe same is to bee  
vnderstood of loue betweene  
parents and their children,  
betweene vs and our neigh-  
bours, and our friends, eue-  
ry one in his ranke and de-  
gree.

2 But to speake in generall:  
How

How is thy heart affected towards thy neighbour? Doeſt thou loue him from thy hart, and for Gods ſake? To diſcerne well, whether it bee ſo, or no, thou muſt prepoſe and repreſent vnto thy ſelfe, certaine perſons that bee troubleſome and intractable: for there it is, and towards ſuch kinde of men, where we exerciſe the vertue of true charity towards our neighbours: and much more towards ſuch as haue iniured vs either in worke or in word. Examine well if thy heart bee free from paſſion in this behalfe, and whether thou feeleſt not a contradiction within thee, to loue any body.

3 Art thou prone to speak ill of thy neighbour? and especially of such as love thee not? Doest thou any harme to thy neighbour, directly or indirectly? Though thou haue neuer so little reason, or discourse, thou wilt easily finde out thy defects in this poynt.

### CHAP. VII.

*An examination of the affections of our soule.*

I. I HAVE extended these points at large, because in the examination of them, consisteth the knowledge of our spiritual aduancement, or progresse w<sup>ch</sup> we haue made.

2 Yet

2 Yet neuerthelesse we must not labour too exactly and curiously in examining euery one of these Articles or interrogatories: but faire and softly, considering with quiet and repose of minde, in what estate our heart hath beene in enerie one of them since our resolution and protestation, and what notable defectes wee haue committed therein.

3 But to make a shorter abridgement of all, wee may reduce the whole examination to the search and suruey of our passions: and if it bee tedious and troublesome, to consider so exactly what wee haue been: we may in this ma-

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ner following examine our selues, how we haue behaued our selues.

In our loue towards God, our neighbour and our selues.

In hatred towards sin in our selues, and sin in others : for wee must desire the extirpation of the one and the other.

In desires of riches, honor, estimation, pastimes.

In feare of danger to fall into sinne, and losse of goods of this world, for wee may feare the one and the other too much.

In hope placed more then needs in the world, in fading creatures: or too little in God and godly things.

In

In fadnesse, if it were too  
excessiue, and for transitorie  
vanities.

In ioy and gladnesse, if o-  
uermuch, and for vnworthy  
matters.

To conclude in a word:  
What affection doth predo-  
minate thy heart? what passi-  
on doth most of all possesse  
it? in what doest thou princi-  
pally go awry? for by passions  
of our soule, we may iudge of  
our estate, examining them,  
and as it were, feeling and ta-  
sting them one after another.  
As hee that is skilfull on the  
Lute, by touching the diuers  
straines of his Instrument,  
findes which string is out of  
tune, & tunes it by stretching



it vp, or letting it downe: so  
after we haue (as it were) tou-  
ched and examined the tune  
of our passions, of the loue,  
hatred, desire, feare, hope, sad-  
nesse, or ioy that is in our  
soule, if wee finde them dis-  
cording from the tune which  
wee would strike, and from  
the proportionable harmony  
of our soule, which is to bee  
set to the glory of God, wee  
may make them accord, by  
bringing them to their due  
tune and proportion with  
Gods grace, & by coun-  
sel and aduice of our  
spirituall dire-  
ctour,

CHAP. VIII.

*Affections to be exercised after  
this examination.*

**A**FTER thou hast duely  
pondered enery point  
of the examination, &  
considered at what stay thou  
art, and to what thou art  
come: then exercise the ef-  
fectes of thy soule, as follow-  
eth.

1 Giue God thanks for  
that amendment, be it but lit-  
tle, which thou hast found in  
thy selfe, since thy generall re-  
solution last made: and ac-  
knowledge that it was his on-  
ly mercie, that caused it in  
thee, and for thee.

2 Humble thy self reuerent

R r 3 ly

ly before his maieſty, acknowledging vnſainedly, that if thou haue not much profited in pietie, it hath been through thine owne default, becauſe thou haſt not faithfully, courageouſly, and conſtantly answered the inſpirations, illuſtrations, and motions, which hee hath often imparted vnto thee in praier, and by many other wayes.

3 Promise him ſincerely, that thou wilt for euer praiſe him, for the ineſtimable fauours beſtowed vpon thee, & eſpecially for drawing thee from thy bad inclinations by this preſent amendment.

4 Deny and pardon of him for thy vnfaithfulneſſe, and diſ-

disloyaltie, for not corresponding with his inspirations and graces.

5 Offer him vp thy heart, to the end hee may bee the sole master and Lord of it.

6 Beseech him to make thee faithfully accomplish his wil hereafter.

CHAP. IX.

*Considerations proper to renew  
our good purposes.*

I. **T**HIS Examination being made, and diligently conferred with some worthy, expert, and skilfull guide, to learne the qualitie of thy faultes, and the fit remedies for them:

Rr 4

be-

beginne those meditations following, making one of them euery day, and in it spend the ordinarie time which other dayes thou appointedst to passe in thy meditation; with the selfe-same methode, preparation and affections which thou hast vfed heretofore in the meditations set downe in the first part: placing thy selfe first of all in the presence of God, and then imploring his grace, to establish thee in his holy loue and seruice.

## CHAP. X.

*The first consideration of the excellencie of our soule.*

I. **C**ONSIDER the nobilitie and excellencie of thy soule, endewed with an vnderstanding, which knoweth not onely all this visibler world, but moreouer vnderstandeth, that there are inuisible Angels, and a happy Paradise, that there is a soveraigne God, vnspeakeable, most good, most mightie; that there is an eternitie of immortall Spirits: and withall knoweth the meanes how to to liue well in this visibler world, and to associate herself with the Angels in heauen,

Rr 5      and

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and to attaine to the familiaritie and friendship of God himfelfe for euer.

2 Thy soule hath also a free wil, of a most noble excellencie, which is able by Gods assistance, to loue God, and cannot hate him, considered in himfelfe. Loe what an excellent soule thou hast! As no corruptible, or ill-sauouring thing can stay the little Bees, but onely flowers are their rest, onely vpon them doe they fettle their flight: so thy heart can finde no repose but in God alone, no creature else can fill and satisfie it. Remember hardly, and recount with thy selfe, all the deereft and greatest entertainments where-

wherewith thou hast euer occupied thy heart, and iudge in good sadnesse, whether they were not all full of vnquiet, of molestations, of restlesse & stinging thoughts, importunate cases, with which thy poore heart was most miserably distracted and afflicted.

3 Alas thy heart runneth hastelic and head-long after the creatures of this world, thinking it possible to appease its desires in them: but so soone as thou meetest with them, and takest them, thou art as ready to beginne againe as before: for nothing is able to content thy heart, G O D would not permit that it should



should find rest in any place, no more then the Doue that *Noah* sent out of the Ark, that so it might alwayes earne to returne to God, from whence it came. Ah how admirable is this naturall beautie of thy soule: and why then dost thou indenuour to with-hold her against her will, to serue these fading creatures?

4. Oh my faire and louely soule (maist thou say) thou canst vnderstand and loue God himselfe: and wherefore dost thou entertaine thy selfe in things inferiour to God? thou mayst if thou wilt, pretend eternitie: wherfore dost thou hunt after 'moments? This was one of the chiefeſt  
com.

complaints of the prodigall Childe, that whereas hee might haue feasted deliciously at his Fathers Table, hee was forced through his owne wilfulnesse, to feede at the Troughes of his Masters Swine. O my soule, thou art capable of God himselfe: woe bee to thee, if thou rest contented with any thing lesse then God.

Lift vp thy selfe earnestly with this consideration, shew her that she is immortall, and an heire of eternitie, and therefore that she direct her course and courage thereto.

## CHAP. XI.

*The second consideration of the  
excellencie of vertues.*

I. **C**ONSIDER that onely vertue and deuotion can make thy soule to rest content in this world. O what excellent beautie is in them ! make a comparison betwixt the louely vertues, and the hideous vices that be contrarie vnto them : what sweetnesse is there in patience, compared to reuenge? In meeknesse in respect of anger and frowardnesse? In humilitie in regard of pride and ambition? In liberalitie compared to couetousnesse and niggardize? In charity com-  
pa-

pared with enuie? In sobrietic  
in respect of intemperancie?  
Vertues haue this excellen-  
cie, that they fill the soule  
with an incomparable sweet-  
nesse and delight, after shee  
hath practised them: where-  
as vices leaue the soule excee-  
dingly wearied, tired and mo-  
lest. And why endeavour we  
not then to obtain these plea-  
sures, that haue no gall nor  
bitternesse mingled with  
them?

2 Hee that hath but a few  
vices, is not content with the  
delights which they bring  
him: and he that hath many,  
is malcontent with the cum-  
ber of them. Hee that hath  
but a few vertues, hath a great  
deale

deale of content in them: and the more his contentment is, the more his vertues increase.

3 O deuout life, how liuely art thou, how honourable, how delectable ! thou doest diminish tribulations, and augmentest consolations : without thee euen good is euill, honey-pleasures are full of bitter vnquietnesse, peace it selfe is warre, trouble, and contradiction. Ah, hee that would bee acquainted familiarly with thee, must stil say with the Samaritane, O

*Lord giue me some of  
this water to  
drinke.*

CHAP. XII.

*The third consideration of the examples of the Saints departed.*

I. **C**ONSIDER the examples of the Saints of all sorts and orders: what is it that they haue not done and suffered, to loue God, and be wholly addicted and deuoted to his seruice? Looke vpon the inuincible martyrs in their constant resolutions, what torments haue they not suffred for the maintenance and performance of their holy purposes? But above all, those faire and flourishing Ladies, whiter then lilies in purity, more blushing then roses in charitie, some  
at

at twelue, others at thirteene, fifteene, twentie five, and twentie yeares of age: consider how they endured a thousand sorts of martyrdomes, rather then to renounce their sacred resolutions, not onely in profession of faith, but also in exercise of deuotion and pietie: some choosng to die rather then loose their viginie: others rather then they would leaue off seruing the tormented prisoners, comfort the afflicted, burie the dead, & such like holy works of Gods seruice. O good Lord, what constancie hath that fraile sex shewed in these occasions!

2 Consider so many holy  
Con-

Confessors, with what valour and magnanimitie did they contemne the world? How immoueable and vnconquered were they in their resolutions? nothing in this vniversal world could make thẽ forgoe them, they embraced their purposes of sanctitie without exceptions or reseruations, and went forward with them without any tediousnesse or faintnesse. Good God, what excellent things doth *S. Augustine* write of his holy mother *Monica*? with what courage did shee follow her enterprize of seruing God in her marriage, and in her Widowhood? And Saint *Hierome*, what rare constancie doth he point



poynt out in his *Paula*, amidst  
so great varieties of com-  
brous occurrences?

3 And what is there that  
wee may not do, hauing such  
excellen: paternes to follow?  
They were fraile mortall men  
as wee are; they did all for  
the same God, by the same  
vertues: why should not we  
doe the like in our estate  
and condition, and accor-  
ding to our vocation: for the  
accomplishment of our  
good purpose and ho-  
ly protesta-  
tion?

CHAP. XIII.

*The fourth consideration of the  
loue that Iesus Christ beareth  
vnto vs.*

I. **C**ONSIDER the vn-  
speakable loue wher-  
with Iesus Christ our  
Lord suffered so much in this  
world, and especially in the  
Garden of mount Oliuet, and  
the bitter place of mount Cal-  
uarie. All that loue of his,  
was for thy sake: By so many  
pangs and torments, hee ob-  
tained of GOD the Father  
good purposes, and holy reso-  
lutions for thee: by the same  
afflictions did hee moreouer  
purchase all things else neces-  
sary for thy soule, to maine-  
taine,

caine, nourish, strengthen,  
and bring to full growth and  
perfection, all thy resolutions.  
O holy resolution! how pre-  
tious & nobly borne art thou,  
being daughter to such a mo-  
ther as is the passion of our  
Saviour? O how carefully  
should my soule cherish thee,  
since thou hast beene so deere  
vnto my sweete Iesus? Alas,  
O Saviour of my soule, thou  
diedst vpon the Crosse, to  
gaine me my vertuous resolu-  
tions! ah doe me the fauour,  
that I also choose rather to  
die, then to forget or forgoe  
them.

2 Thou seest then (my *Philotheus*) it is certaine, that the  
deere heart of our Lord Iesus  
be-

beheld thy heart from the tree of the Crosse, and there (in a manner) fell in loue with it, and for loue of it obtained for thee all the good that euer thou hadst, or euer shalt haue; And amongst all, these good resolutions. Yea (my deere *Philotheus*) wee may all say with the Prophet *Jeremie*: O my Lord, before my being, thou beheldst me, and calledst me by my name: for in very deede, his diuine goodnesse in his mercie and loue, prepared all the general and particular meanes of our saluation, and consequently, all our holy resolutions. Yea without doubt: As a woman, so soone as she is with child, pre-

prepareth her cradle, linnen, swathing bandes, and withall, bethinketh of a nurse for her childe which shee hopeth to bring forth, although it bee not yet come into the world: euen so our Lord, hauing his goodnesse pregnant, and as it were, great with child of thee, pretended to bring thee forth to saluation, and to make thee his daughter and heire, prepared vpon the holy Roode all that which was necessarie for thee, thy spirituall cradle, thy linnen, and swathing bands, thy nurse, and all such other meanes necessarie for thy saluation, that is to say, all the wayes, all the graces, all the fauours, by which hee  
con-

conducteth thy soule, and will bring it at length to perfection.

3 Ah my God, how deeply ought wee to imprint this in our memory! Is it possible, that I haue beene loued, and so sweetly beloued by my Saviour, that euery step of his life, and euery step that he went to mount Caluery, sweating and fainting vnder his heavy Crosse, euery then hee went bethinking himselfe of my good, and of euery one of these little occasions, by which hee hath drawne mee vnto him! And how much then ought we esteeme, how carefully should we employ all this to our commodity?

Sf                      dity?

dity? Ah how sweet a remembrance is this? This louing heart of my God, thought vpon *Philotheus*, loued him, procured him a thousand meanes to saluation: as though there had beene no other soule in the world to take care of. As the Sunne, shining vpon one side of the earth, shineth so much there, as if it gaue no light to any other place: in the very same manner, doth our Lord take thought and care of all his children, prouiding for each one of vs, as though hee had not thought vpon the rest. *Hee hath loued mee* (saith Saint Paul) *and giuen himselfe for me*: As if hee had said, for mee

me onely; altogether as if he had done nothing for any els. O *Philothens*, this should bee engraued in thy Soule, to cherish & nourish thy good resolutions, which haue been so precious and deare to the heart blood of our blessed Sauiour.

CHAP. XIIII.

*The fift consideration of the eternall loue of God toward vs.*

I CONSIDER the eternall loue which Almighty God bare vnto thee: for long before our Lord Iesus Christ (as man) suffered for thee vp-

Sf 2

on



on the Crosse : his diuine ma-  
iestie did fore-cast thee in his  
soueraigne goodnes, and lo-  
ued thee infinitely. But when  
beganne he to beare thee this  
loue ? Euen when hee began  
to be God. And when began  
hee to be God ? Sure hee ne-  
uer beganne to be God , for  
hee hath alwayes beene God,  
without beginning, and with-  
out ending , and so likewise  
from all eternitie did he loue  
thee ; his loue to thee neuer  
had beginning, and therefore  
did hee from all eternitie pre-  
pare the graces, benefites, and  
fauours bestowed vpon thee.  
So saith hee himselfe by his  
Prophet; *I haue loued thee with  
a perpetuall charitie , therefore  
haue*

*hane I drawne thee vnto me, taking pitie of thee.* Amongst other benefits then which hee thought vpon from all eternitie to giue thee, needs must thou account thy purposes and resolutions to serue the Lord.

2. And O good GOD! how excellent. how deare ought these resolutions to bee vnto thee, since GOD hath forethought, premeditated and fore-cast them from all eternitie? what should wee not suffer, rather then to suffer one iot or tittle of them to be taken away or diminished? All the world together must not make vs forgoe the least of our good purposes: for all

the world together , is not worth one soule : and a soule is worth nothing , without good resolutions.

## CHAP. XV.

*General affections upon the precedent points, or considerations, with the Conclusion of this Exercise.*

I **O** Amiable resolutions! you are vnto mee the beautifull tree of life , which my GOD hath planted with his owne hand , in the midst of my heart : and my Redeemer hath watred with his life-dropping blood , to make it fructifie ; rather will I suffer a  
thou-

thousand deaths, then indure that one of you shold be hindered. No, neither vanitie, nor delights, nor riches, nor sorrowes, nor tribulations, shall euer be able to pull mee from my holie designes and purposes.

2 Alas(my Lord)it is thou that hast planted this tree of good resolutions, and from eternitie kept it in the bosom of thy fatherly prouidence, to place it in the garden of my soule: O how many soules are there, which haue not bin fauoured in so high a degree: and how then shall I bee able to humble my self profoundly enough vnder his mercy?

3 O beautifull and holie

Sf 4 reso-

resolutions! If I keepe your charitie, you will saue mee eternally : If you will liue still in my soule, my soule wil liue in you; liue then for euer (O my good resolutions ) as you were eternally, and for euer, in the mercy of my God, liue & remaine eternally in me, for I will neuer abandon or forsake you.

4 After these affections, thou must particularize, and fore-cast in speciall the means necessary to maintaine these good purposes, and protest to vse these means faithfully, and diligently, as are, frequent prayer, often vse of the Sacrament, good workes of mercy, amendement of the faults, which

which in the second point of this exercise thou shalt haue discouered, cutting off ill customs, and following the aduices and counsells which thy spirituall guide shal prescribe thee.

5 This done, as if thou hadst taken breath a while, & rested thy selfe meetely well, protest againe a thousand times, that thou meanest vnfainedly to continue in thy resolutions : And as if thou hadst thy heart, thy soule, thy will in thine hands, dedicate them, consecrate them, sacrifice them to God, with protestation, that thou wilt neuer aske them againe, neuer redemaund them, but leaue them  
Sf 5      always

alwayes entirely in the hands  
of his diuine Maiestie, to fol-  
low, in all things, his holie or-  
dinance.

6 Pray vnto God, that hee  
would wholly renew thee, and  
blesse this renouation of thy  
protestation and firme reso-  
lution; that hee would forti-  
fie thee, and strengthen thee  
therein.

---

CHAP. XVI.

*Feeling thoughts to be kept  
in minde after this  
exercise.*

I **T**H E day following this  
renouation of thy hart,  
and

and some dayes after, it will be profitable to repeate often times in thy heart to thy selfe, and by mouth likewise, those ardent speeches which Saint *Paul*, Saint *Augustine*, and other Saints vsed : I am now no more my owne man : whether I liue or die, I am my Saniours altogether : I haue no more in me these cold words, of me, and mine? my me, is Iesus, and my mine, is to bee wholly Christs. O world, thou art alwayes thy selfe : and I likewise hee that haue beene alwayes my selfe, but from hence forth I will be my selfe no longer. No my soule, wee will bee no longer our selues, as wee haue beene : wee will  
haue



haue another heart, another affection, and the world that hath so often deceiued vs, shal now bee deceiued in vs : for not marking our change but by little, he will thinke vs alwayes to be *Eſau*, and we wil proue *Iacob*.

2 All these exercises must repose, & settle in our hearts, and when we lay aside for the time consideration and meditation, we must enter by little and little, and not all at a clappe into our ordinary affaires, for feare lest the precious liquor of our good resolutions, distilled so diligently out of these considerations, be not sodainely ouerturned and spilt : it must soke  
first

first (as it were) and sinke well into all the parts of our soule, yet without too much application of spirit or body.

---

CHAP. XVII.

*An answer to two Obiections,  
which may be made a-  
gainst this Intro-  
duction.*

I **T**H E world may chance to tell thee (my *Philothous*) that these exercises and advices are so many in number, that hee that would practise them, had neede to applye himselfe to nothing else, but let al other affaires alone.

Ah

---

Ah *Philetheus*, if indeede wee did nothing else, wee should doe well enough, since wee should do that, which to doe, we were placed in this world. But dost thou not see the deceit? No doubt if all these exercises were to bee performed every day, they would busie vs enough, and take vp most of our time: But it is onely required to practise them euery one in their time and place, as they come in their turne. How many lawes are there in the Digests and Code which must bee kept and obserued? but all men know and vnderstand, that their obseruance is required, according to the occurrences of occasions and actions,

actions, not that one should practise them all euery day. Otherwise, the holy King *Dauid* practised many more spirituall exercises in a day, amidst his weighty affaires, then I haue heere prescribed.

*S. Lewis* an admirable King, both in peace and in warre, & that with a wonderfull care, administred iustice, and managed affaires of state was wont to say Euen-song with his Chaplaine, had euerie day set time to meditate, and visited hospitals very often, heard holy Sermons, and vsed spirituall conferences: and for all this, neuer omitted one the least occasion of the publique weale exteriorly offered, which

which hee did not most diligently put in execution: and his Court was more gallant, more frequented, more flourishing, then euer it had been in time of his Predecessours. Practise then these exercises cheerefully, as I haue prescribed them: and God will allot vnto you, time, leisure, and strength enough to doe your other affaires: though hee should make the Sunne for that end to stay his course, as he did for his seruant *Ioshua*. VVe worke enough alwayes when God workes with vs.

2 The world will say again, that almost throughout al this Booke I presuppose, that my *Philothens* hath receiued of  
God

God the gift of mentall prayer, and yet euery man hath it not: so that this Introduction wil not serue for euery bodie. Tis true, without all doubt, I presuppose it: and it is true too, that euery man hath not the gift of mentall prayer; but it is likewise true that almost euerie man may obtaine that precious gift, euen the most rude and vnlearned: so that they haue good spirituall maisters and guides, and that they themselves would vouchsafe to take as much paines in the search of it, as in it selfe it requires. And if there bee anie that in no sort, nor degree hath this precious gift (which

I thinke can happen but verie seldome) a sage Conductor and Master, will easily supplie that want, by making them to reade, or heare read these meditations and considerations, with good heed & attention.

### CHAP. XVIII.

*Three principall aduices for  
this Introdu-  
ction.*

**I** **T** H E first day of euerie moneth, repeate and renew the protestatiō set down in the first Part, at the end of the Meditations: and protest at all times to haue a will and purpose to keepe euery point of it, saying with *Dauid*; No  
(my

(my God) neuer will I forget thy testimonies : for in them thou hast giuen me life . And when thou findest any spirituall battell in thy soule , take in hand the selfe-same protestation, & prostrate in spirit with all humilitie, pronounce it all from thy heart , and thou shalt find great ease in thy conflict.

2 Professe to all the world, that thou desirest to bee deuout, be not ashamed of that holie profession. I say, make professiō of a tru desire of deuotion , & not make profession of deuotion : bluth not to vse those common & ordinary actiōs, which help vs to obtaine the loue of God: aduow and admit hardly , that thou  
doft



doest thy indeuour to meditate, and thou hadst rather die then sinne. That thou wilt by Gods grace frequent the Sacrament, and follow the counsels of thy Spiritual conductor. For this franke and free confession of Gods seruice, that we are with a special affection consecrated and addicted to his loue: is most acceptable to the diuine maiestie, who by no meanes alloweth his seruants to bee ashamed of his crosse. Besides, this open profession cuts off many a summon, many an inticement, which the world would make to the contrarie: and biddes vs to stand vpon our reputation, in the  
con-

constant pursute of deuotion. The Philosophers openly professed themselves to be Philosophers, that so men might permit them to liue Philosophically: and we must make our selues knowne to bee louers of deuotion and holy exercises, that men may let vs liue deuoutly. If any man tell thee, that one may liue deuoutly without the practise of these exercises and aduices: denie it him not, but answere him louinglie, that thy weaknesse is so great, that thou standest in much more neede of helpe, then other men doe.

3 Last of all, I coniure and intreate thee my, deere *Philothous,*

*theus*, by all that which is holie in heauen and earth, by the Baptisme which thou hast receiued by the sweete milke of Mercie which thou hast sucked from the breasts of our Lord IESVS CHRIST, by the most louing heart, in which thou placest all thine hope and confidence: Continue and perseuere in this happie enterprise of Spirituall life. Our dayes runne on apace, Death is hard at our gate; *The Trumpet soundeth the retreat* (saith Saint *Gregorie Nazianzene*) let euerie man bee readie, for the Iudge is at hand. Saint *Symphorians* mother seeing him ledde to martyrdom, cried after him,  
My

My sonne, my sonne, remember Euerlasting Life, looke vp to Heauen, and thinke vpon him that raignes there: a short end will quickly end the course of this life. I say the same vnto thee (my deere *Philotheus*) looke vp to Heauen, and leaue it not for this base earth; thinke vpon Hell, and cast not thy selfe into that dreadfull gulfe for moments of pleasures, remember IESVS CHRIST, deny him not for the world: and though the labour of a deuout life seeme hard vnto thee, sing merrily yet this short staffe:

*Since heauen is for my pains assignd,  
Pains are sweet pastimes to my mind.*

Liue

Liue for euer sweet I E S V S,  
to whom with the Father,  
and holie Ghost, be all ho-  
nour, and glorie, now  
and alway, and for  
euer and euer.

*Amen.*

FINIS.



THE  
COMMVNICATION  
OF DOCTOR THAVLE-  
RVS, *with a poore Beggar,*  
*wherein is comprehended the*  
*example of a perfect man, and*  
*how wee should resigne our*  
*selues in all things vnto the*  
*good pleasure of God.*

**T**HERE was on a  
time a great Di-  
uine, who prai-  
ed vnto GOD,  
the space of viij.  
yeares, that it might bee his  
good pleasure, to direct him  
to a man, that might instruct  
Tt and

and teach him the true way of  
vertue. And it hapned being  
in this desire, that he heard a  
voyce from Heauen, which  
said vnto him, Goe vnto such  
a Church Porch, and there  
thou shalt find a man that wil  
instru& thee in the spirituall  
life. He walking then toward  
the said church, found a poor  
Beggar, who had his feete fil-  
thie and foule, and all naked,  
whose cloths were not worth  
a halfe-penny; and hee saluted  
him in this sort: God giue you  
good morrow, my friend. The  
poore man answered him Sir,  
I doe not remember, that e-  
uer I had an euill morrow.  
The Doctour sayd vnto him,  
GOD giue you a good any  
happy

happy life : VVherefore say  
you that? quoth the Beggar  
vnto him; for I was neuer vn-  
happy. VWhich the Doctour  
not vnderstanding,saide vnto  
him againe, God blesse you  
my friend; I pray you speake  
alittle more clearely, for I  
know not what you meane.  
Then the poore Beggar an-  
swered him; Good Maister  
Doctour, I shall doe it wil-  
lingly: you know you bade  
me good morrow, whereun-  
to I replyed, That I had neuer  
any euill morrow; for when I  
haue hunger, I praise God; if  
it freeze, haile, snow, raine, bee  
it faire or fowle, I giue praise  
to God; though I be poore,  
miserable, and despised of

Tt 2 each



each one, I giue thanks vnto God. And therefore I neuer had anie euill morrow: you did wish vnto mee also, a good and happy life: wherevnto I made you answer, that I was neuer vnfortunate, because I haue learned alwayes to resigne my selfe vnto the will of God, being certaine that all his workes can not be but verie good: by reason whereof, all that happeneth vnto mee by his permission, be it prosperitie or aduersity, sweete or sowre, I receiue it as from his owne hand with great ioy and comfort, and therefore I was neuer vnfortunate; for I neuer desired any thing but the good pleasure

sure of God, which the poore man hauing said: the Doctor answered; But what would you say (my friend) if GOD would damne you? If GOD would damne mee (saide the poore man) verily if he would vse me so hardly, I haue two armes to embrace him, the one whereof is a profound humilitie, by the which I am vnited vnto his holy humanity: the other is loue, and charitie, which ioyneth men vnto his Diuinitie, by which I would embrace him, in such sort, that hee should be constrained to descend with mee into Hell. And I had rather, without comparison, bee in hell with GOD, then to bee

without him in Paradise. The  
Doctour learned in this com-  
munication, that a true resig-  
nation, accompanied with  
profound humility of heart,  
is the shortest way to attaine  
vnto the loue of God. After  
that hee asked of him againe,  
from whence he came, Vnto  
whom he made answere, That  
God had sent him. The Do-  
ctour inquired yet of him,  
VWhere he had found God? I  
found him (quoth he) so soon  
as I had renounced and forsa-  
ken all creatures. And where  
didst thou leaue him? replied  
the Doctour. I left him (an-  
swered the Beggar) with the  
pure and cleane hearts, and a-  
mongst men of good wil. But  
who

who art thou (my friend) saide  
the Diuine vnto him ? The  
poor man made him answer,  
That hee was a King . And he  
asking him, where his King-  
dome was ; It is, (quoth hee)  
in my Soule; for I can so well  
rule and gouerne my senses,  
as well outward as inward:  
that all my affections and pas-  
sions doe obey vnto reason ;  
which kingdome is without  
doubt, more excellent then  
all the Kingdomes of this  
world . Moreouer, the afore-  
said Doctour demaunded of  
him , VWho it was that had  
brought him to so great per-  
fection ? It was Silence (an-  
swered the poore man ) and  
mine high and lofty medita-  
tion,

tion, and the vnion which I  
had with God. I could take  
no repose nor comfort in anie  
creature of the world, by the  
meanes whereof, I found out  
my G O D, who will  
comfort me world  
without end

*Amen.*

*Laus Deo.*



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AN  
Introduction  
*to a devout Life:*

LEADING  
*To the way of Eternitie.*

Made by FRANCIS SALIS,  
Bishop of GENEVA.

CHRISTVS,  
*Via, Veritas, Vita.*

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of the Crane, 1616.

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miable and acceptable to Gods diuine Maiestie. But for so much as small faults, committed in the beginning of any affaire, in the progresse thereof grow infinite, and in the end become most irreparable, and past all amendment: it is necessary before all things, you learne what kinde of vertue Deuotion is. For since there is but one manner of true Deuotion, and many kindes of forged and false, If you know not which is the true and sincere vertue that you seeke after, you may very easily be deceiued, and entertaine your selfe with some impertinent superstition in stead of true & profitable deuotion.

2 *Aurelius*

2 *Aurelius*, a Romane Painter, was wont to picture the faces of all the Images which he made, to the likenesse and resemblance of the women whom he loued: and so ordinarily most men paint their deuotion, according to the passion or phantasie which predominateth in them. He that is given to fasting, holdeth himselfe for deuout enough, if he fast often, be his heart neuer so full of rancour and malice: and not daring to moisten his tongue in wine or water, for feare of transgressing his affected sobrietie, makes no difficultie at all, to sucke the bloud of his harmlesse neighbour, by slaunde-

rous backbiting, and detracting from his good name. Another will account himselfe full of deuotion for hudling vp a multitude of prayers eue-ry morning, although all day after his tongue neuer cease throwing forth of wayward speeches, or arrogant and reproachfull taunts among his neighbours and familiars. Some there be, that can very easily pull an alms out of their purse to relieue a poore needy beggar, and therefore are esteemed deuout men, whereas they cannot find any sweet disposition in their heart to forgiue their enemies; or any readinesse to satisfie their creditors, vnlesse the force of law  
and

and the Sergeants Mace doe  
constraine them. And yet are  
all these men in the deceiuea-  
ble iudgment of the common  
people, deemed deuout per-  
sons; though indeed they bee  
very farre (God knowes) from  
the deuotion. The seruants of  
King *Saul* seeking for *Dauid* in  
his house, *Michol* his wife laid  
an Idoll in his bed, clothed in  
*Dauids* apparrell, and made  
them belecue it was her hus-  
band *Dauid*, sickly and slee-  
ping in his chamber: euen so  
doe these men cōuer them-  
selues with certaine externall  
actions of seeming deuotion,  
whereas indeed they are but  
vaine shadows, and idle Idols  
of deuotion.

3 True and liuely Deuotion  
(my *Philothens*) presupposeth  
in our hearts the loue of God:  
nay rather it is nothing else  
but a certaine perfect and high  
degree of the true loue of  
God. For when we consider  
the loue of God, as the thing  
that beautifieth our soules,  
and maketh them louely in  
the eyes of his Maiestie, then  
do we call it heauenly grace:  
and because this selfe same  
loue of God, if it be true and  
vnfaigned loue, giueth vs  
strength and force to do good  
workes, it is called Charitie:  
but when it growes to that de-  
gree of perfection, that it not  
onely strengtheneth vs to doe  
well, but also vrgeth vs vehe-  
ment.



mently to doe good workes diligently, frequently, and frequently, then it is properly called deuotion. Ostriches, because of their monstrous weight, neuer flye in the aire, but onely runne vpon the ground by help of their wings. Hennes flye sometimes in the aire, but very seldom, and then also low & slowly : but Doues and Eagles soare aloft in the skies with speedinesse, and delight to see themselves farre from the ground, and nigh to the element : In like manner sinfull men, loaden with the burden of offences, flye not at all to Godward, but make all their courses vpon earth, and for earthly delights : Good

honest men that indeuour to abstaine from grosse finnes, but are not yet arriued to the height of deuotion, flye to God with their actions and good deedes but slowly, and rarely, and in ordinary things, as being hindered with the weight of their imperfections, and heauy-winged thoughts, from higher exercises. But deuout soules flye to God with swift and nimble wings of holy affections, readily and feruorously, soaring and mounting higher and higher to the heauen of perfection. Briefly, deuotion is nothing else but a spirituall swiftnesse and nimblesse of loue, by which Charitie worketh our actions  
in

in vs, or we by her, with readinesse of will, and alacritie of minde; And as it is the office of Charitie, in what degree soeuer it bee, to make vs keepe the Commandements of God generally and vniuersally: so is it the proper function of Devotion, to fulfill the Commandements with promptnesse, seruour, and nimble vigour of our mindes, as it were delighting and reioycing in doing our duty towards God and Man. Hence it is, that hee which keepeth not the Commandements of God, can neither be esteemed good, nor deuout: since to be good, he must bee indued with Charitie; and to be de-